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# THE CRISIS

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# THE CRISIS

Vol. 20. No. 1 MAY, 1920 Whole No. 115

## Opinion of W. E. B. Du Bois

### ATLANTA

WE go to Atlanta in May. We go there because Atlanta is near the center of the problems of 12 million Negroes, which we seek to solve.

We do not go truculently or with braggadocio—not as irrational extremists or as fire-brands—but simply to say to the South plainly and earnestly, without pretense or equivocation:

We want to vote
We want lynching stopped
We want schools
We want "Jim-Crow" cars abolished
We want labor peonage ended
We want decent conditions of wage and labor and a cessation of insult and slander

In return for this we promise to use our vote for the common good and not for venal traffic. We propose to continue to increase in intelligence and good manners, to work hard with head and hand and heart, to own our homes and to protect them, and as far as is humanly possible to abolish crime and poverty among us and among our neighbors.

### EXTRADITION CASES

EXTRADITION cases where northern governors are refusing to return colored prisoners to Southern States on account of the prevalence of lynching and mob rule, are accumulating and bid fair eventually to rival in importance and legal significance the celebrated fugitive slave cases. In 1917, Governor Call of Massachusetts refused to return John Johnson to West Virginia because of "danger of a serious miscarriage of justice".

In March, 1920, Governor Allen of Kansas refused to return to Oklahoma Robert L. Hill, accused of fomenting "insurrection", on the ground that the testimony against him was procured by torture and that if returned he would probably be lynched.

The South has protested bitterly against Massachusetts and Kansas, but their words were still hot when the Governor of Michigan returned to Kentucky a Negro, Grant Smith, arrested in Pontiac. He arrived in Kentucky at six o'clock Monday night, March 29, in charge of the sheriff, and was lynched early Tuesday morning!

### GET READY

WOMAN Suffrage is coming. Make no mistake about that. This month possibly, this year *certainly* will see sex discrimination in voting swept away from the United States. Are we getting ready for this mighty change? Are we consulting and laying plans? The white South is. There is already some open discussion among newspapers and a feverish discussion in secret societies and behind closed doors after the servants retire. The South proposes to keep colored women from voting in exactly the same way in which it has disfranchised colored men. Can it do it? Are we going to let it do it?

The Southerners will be handicapped by the "Grandfather" deci-

sion of the Supreme Court, but they will rely upon our apathy and the policy of "Sh! Don't agitate—we are your friends!" They will marshall every black Judas and traitor to "advise" us to remain slaves.

Get ready, fellow Negroes, and set your faces like flint. Resolve on two things: (1) to call no man Friend, white or black, who advises you not to exercise the right to vote; (2) if by force and fraud a new disfranchisement is fastened on the South, to publish the facts to the civilized world, to choke the courts with case upon case, to appeal, agitate and protest and to let no threat of poverty, riot or murder turn you from a determination to cast your vote according to law.

Get ready! Know the law. Obey the law. If the law says that only intelligent women may vote, let the intelligent colored women register and vote. If voting is restricted by property, let those who have property register and vote. But if the South attempts in 1920 and after the Great War to disfranchise women illegally for "race, color or previous condition of servitude", show it that it cannot be done.

### A HOSPITAL SUPERINTENDENT

ONE of the largest colored hospitals in the United States wants a superintendent. He must be a colored man. The salary begins at $2,000 with room, board and laundry.

He will have complete management of the Hospital and Training School, and will be expected to interest persons in the institution and possibly induce them to contribute to its support.

This is a good opportunity for a good man and if our friends know of a suitable person whom they can recommend, will they write THE CRISIS immediately?

### HAYES

ROLAND HAYES sang last night in Aeolian Hall. It has been five years since I heard him and his art is finer, his voice even more sympathetic and mellow. He dreamed with us Grieux' dream from Massenet's *Manon:*

The neat little house, all white,
The quiet shade, the happy streams,
And bird songs in the trees;
Needing only Manon
To make a paradise—"Manon viens!"

He lighted tenderly Daisy Tapley's "Dawn" and sang the thunder of "Steal Away"; he loved the mighty "Onaway, Awake!" and did the mystery of Tyler's "Ships that Pass".

The audience was black and white with all their interludes; tense with joy at the ripeness and feel of his voice. It was an hour to live for and remember.

Mr. Hayes goes soon on a tour in Europe and Africa for several years to sing and learn. *Bon voyage!*

### WHITE CO-WORKERS

THERE is one charge against the N. A. A. C. P. which is made, now openly and now by veiled innuendo, which it is necessary to answer plainly. It is said that this Association is not a Negro association, but is conducted by white people and that, therefore, it cannot effectively serve the cause of Negro freedom. The veiled assumption is that the efforts of the Negroes in the Association are controlled and largely nullified by whites.

The Association is not an exclusively Negro Association. We do not believe in the color line against either white or black. The N. A. A. C. P. is a union of American citizens of all colors and races who believe that Democracy in America is a failure if it proscribes Negroes, as such, politically, economically, or socially.

That all our officers and members are working wholeheartedly to this

end is proven by the fact that this Association has done more for the emancipation of the Negro in the last ten years than any other organization of men, white, black or mixed, in the last half century. The record speaks for itself:

1. The overthrow of segregation
2. Defeat of intermarriage laws in twelve states
3. Coöperation in the "Grandfather" decision case
4. Model Civil Rights bills in New York and Michigan
5. The anti-lynching campaign
6. Movement for Negro Army officers
7. Preventing extradition where lynching was possible
8. Pan-African Congress
9. Spingarn Medal
10. THE CRISIS magazine
11. Over a million pieces of literature, millions of letters, thousands of meetings, appeals, protests, etc.

We have not worked alone; what we have done has been in coöperation with numerous agencies and individuals outside our membership; but ours has been the impulse and initiative and most of the work.

Despite all this we admit frankly and freely that we have not yet settled the Negro problem. The Negro is still disfranchised, lynched, "Jim Crowed", robbed and insulted. But we did not expect to unravel the tangle of 300 years in 10; we *did* expect to start the unravelling and this the most churlish must credit us with doing.

If now anyone can suggest any improvement in our organization or method, we are eager to hear them; but we do not believe that the time has come, or ever will come, when we will not need the help of white Americans. To bar them from our organization would be a monstrous discrimination; it would advertise the fact that we can not or will not work with white people. If this is true, what are we doing in America or indeed in the modern world? What are we fighting for, if it is not the chance to stand with our white fellows, side by side and hand in hand, and fight for right?

We certainly *can* do this for we have. The N. A. A. C. P. consists of about 80,000 Negroes and 10,000 whites. Colored persons predominate on the Board of Directors, on the Committee of Executives and among the executive officers. Most of the white members of the board are there by the earnest invitation and insistence of the colored members, because of their influence and help. On the other hand, at no time has there been the slightest disposition to control the opinion of the colored members or officers. The policy of the N. A. A. C. P. has from the beginning been the policy proposed and advocated by the colored members of the Board and the white members have always been not only willing, but eager to promote the just demands of the Negroes as interpreted by their fellow members. In an experience of twenty-five years in organizations, boards and committees I have never been a member of a board which had more interesting or informing sessions and which, considering the volume and intricacy of its problems, had less friction and lack of good will.

What we have thus accomplished in the N. A. A. C. P. is a sample of what we aim to accomplish in the nation and the world. We propose, as black folk, to work with white folk and red and yellow in this land, as equal partners in promoting the common good; in the world we will to unite with all races and nations in a world Democracy of Humanity. But what shall be said if at the beginning of our world quest we refuse to work with any but Negroes for any object?

What is the meaning of such an

attitude? Whither does it tend? Do we want to become American citizens or not? Do we want to share in a world state, or not? If we will neither of these things, then our whole aim and argument since 1863 has been wrong. What we really want is not to *fight* segregation, it *is* segregation. We want separate cities, colonies and states and eventually a separate nation. This is a possible aim. It is an aim which we may be driven by race prejudice sometime to adopt. But it is not our present aim and we cannot consistently or effectively at the same time pursue *both* these aims. We cannot refuse to coöperate with white Americans and simultaneously demand the right to coöperate!

Today we can get the wholehearted coöperation of a few forward looking white Americans and of many Englishmen, Frenchmen and other Europeans; but we can have this only as we are willing to work for a world democracy of *all* men. If we wish in hatred or in selfishness to work simply for ourselves—if we envisage a future policy of *up black, down white*—we not only cannot retain the sympathy of these whites, but we invite the bitter opposition of the world; we invite race conflict of the oldest, cruellest sort; we deny and seek to crucify humanity even as our oppressors have done in time gone.

The N. A. A. C. P. assumes that the Negroes of the United States of America wish to be Americans, but refuse to belong to a subject caste. They demand American citizenship with every right that inheres, but what they ask for themselves they grant just as freely to others. They believe in Negro blood and Negro genius; they seek, in voluntary unions, to develop a new Negro ethos—a music, a literature, a school of art and thought; but they will do this as freemen in a free democracy, joining wholeheartedly with their fellows of all colors whenever that freedom is menaced. Not narrow, excluding, other-hating particularism, but broad, sympathetic, all-embracing nationalism is our aim and spirit.

We are realizing this in our organization. What we realize here we would extend to the nation and the world; and in the midst of this endeavor our own people *accuse* us of having white members and white fellow-officers. It is astounding and it is not altogether sincere. The real animus back of this veiled and half articulate criticism is the fact that a large organization must make enemies—must create dissatisfaction in many quarters, no matter what it does.

Organization is sacrifice. You cannot have absolutely your own way—you cannot be a free lance; you cannot be strongly and fiercely individual if you belong to an organization. For this reason some folk hunt and work alone. It is their nature. But the world's greatest work must be done by team work. This demands organization, and that is the sacrifice of some individual will and wish to the good of all.

### SPECIAL NUMBERS

OUR annual *Education* Number comes in *July*. We shall use this year pictures and accounts of College graduates only. High school graduates will be reported in THE BROWNIES' BOOK. All data on colleges must reach us by May 15.

*August* will be our *Vacation* Number and we want every reader of THE CRISIS who has in previous years found a good hotel, boarding house or camping spot to write us immediately and describe briefly his experience.

*October* will bring our *Homes* Number. We want to publish the pictures of the most beautiful Negro homes in America—interiors and exteriors. Please send us photographs.

# THE NEGRO CHURCH

1890 1906 1916

THE United States Bureau of the Census issued recently its Bulletin on Religious Bodies in the United States. This is in two sizable volumes and contains statistics collected in 1916 concerning Negro and other churches. The report is based upon returns from the churches themselves and investigation by clerks sent out from the Census Bureau. This report gives us three dates upon which we may study the development of the Negro church.

We find that from twenty-three thousand churches in 1890 we have grown to forty thousand organizations in 1916.

NEGRO CHURCHES

| | Organizations | Edifices |
|---|---|---|
| 1890 | 23,462 | 23,770 |
| 1906 | 36,770 | 35,160 |
| 1916 | 39,655 | 37,371 |

The membership during the same time has increased from two and one-half millions to four and one-half millions.

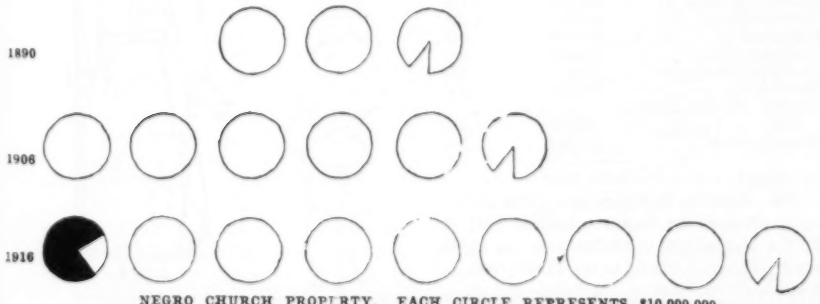
CHURCH MEMBERS

| | | |
|---|---|---|
| 1890 | 2,676,539 | |
| 1906 | 3,691,844—37.9% | increase |
| 1916 | 4,602,805—24.7% | increase |

The value of the property increased from twenty-six and one-half million dollars to eighty-seven million dollars. On this eighty-seven million dollars' worth of property there was a debt of eight million dollars, about 9 per cent. The annual expenditures amount to eighteen and a half millions:

CHURCH PROPERTY

| | | |
|---|---|---|
| 1890 | $26,626,448 | |
| 1906 | 56,636,159—112.7% | increase |
| 1916 | 86,809,970— 53.3% | increase |
| Debt on church property | 7,938,095—9.1% | of property |
| Expenditures annually | 18,529,827 | |




NEGRO CHURCH PROPERTY. EACH CIRCLE REPRESENTS $10,000,000.
The black area is indebtedness.

PARSONAGES

1906 1916

PROPORTION OF CHURCH PROPERTY

| | |
|---|---|
| Baptist | 50.8% |
| Methodist | 41.4% |
| Disciples of Christ | .3% |
| Christian | .2% |
| Presbyterian | 1.8% |
| Episcopalian | 1.8% |
| Roman Catholic | 1.4% |
| Congregational | 1. % |
| Living God | .1% |
| Miscellaneous | .2% |

In 1906 we had less than four million dollars invested in parsonages but this had increased to over six million dollars in 1916. There are more than thirty-seven thousand colored Sunday Schools with two hundred and fifty thousand officers and teachers and over two million scholars.

VALUE OF PARSONAGES

| | |
|---|---|
| 1906 | $3,727,884 |
| 1916 | 6,231,459—67.2% increase |

SUNDAY SCHOOLS, 1916

| | |
|---|---|
| Number | 37,426 |
| Officers and teachers | 247,804 |
| Scholars | 2,153,843 |

Two-thirds of the colored church members are Baptists; a little less than three-tenths are Methodists and two-tenths are Presbyterians, Catholics, etc.

CHIEF NEGRO DENOMINATIONS

| Denomination | Membership | |
|---|---|---|
| Baptist | 3,025,950 | 65.6% |
| Methodist | 1,391,811 | 29.8% |
| Roman Catholic | 51,688 | 1.1% |
| Presbyterian | 46,463 | 1. % |
| Episcopal | 26,792 | .5% |
| Congregational | 13,209 | .2% |
| Disciples of Christ | 11,478 | .2% |
| Christian | 10,120 | .2% |
| Church of the Living God | 9,892 | .2% |
| Miscellaneous | 15,402 | .2% |
| Total | 4,602,805 | |

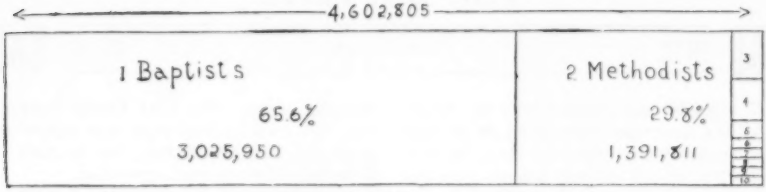
The property, however, is a little differently divided, the Baptists holding half of it, the Methodists two-fifths and the other tenth belonging chiefly to the Presbyterians, Episcopalians, Roman Catholics and Congregationalists.

The colored churches fall into two main divisions—those churches which are entirely conducted by Negroes and those organizations which are parts of white general bodies.

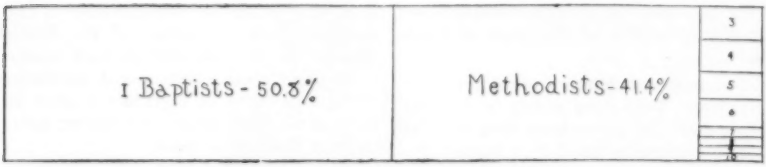
In 1890, 87 per cent. of the members and 77 per cent. of the property belonged to wholly Negro organizations. In 1916 these had increased, respectively, to 88½ per cent. and 81 per cent., showing that the tendency is for Negroes to leave white churches. No account is taken here of the few Negroes who belong to white congregations, although they amount to several thousands.

MEMBERS

Men, 38% Women, 62%




DENOMINATIONS ACCORDING TO MEMBERSHIP.




PROPERTY ACCORDING TO DENOMINATIONS.

Sixty-two per cent. of the membership of colored churches consists of women but this disproportion is slightly less today than it was in 1906.

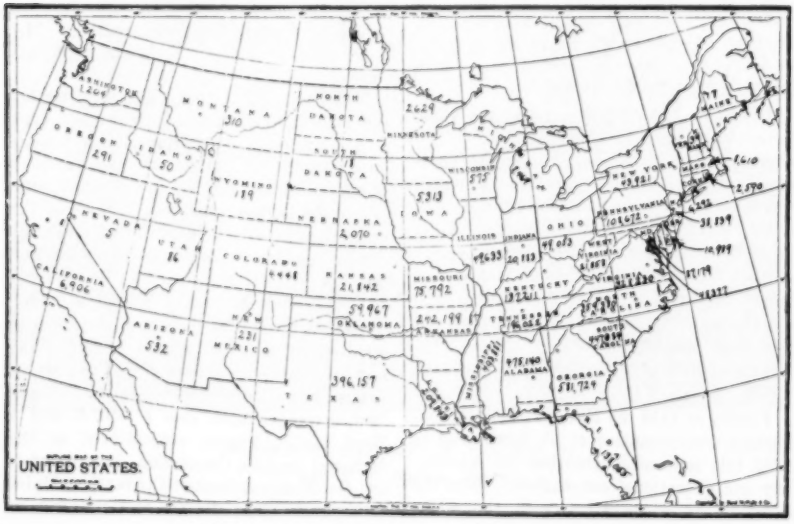
SEX OF CHURCH MEMBERS

| | | 1906 | 1916 |
|---|---|---|---|
| Female | 2,728,434 | 62.4 | 61.8 |
| Male | 1,685,213 | 37.6 | 38.2 |

The geographical distribution of colored membership shows that Georgia leads with 580,000, followed by Alabama, South Carolina, Mississippi and Texas. Among Northern States Pennsylvania, with 108,000, stands highest and the West is ranked by Illinois with nearly 50,000 members.

The second volume of this interesting report contains the history of the various denominations.

More largely than any other section of the American population the Negro is organized in churches and the churches are the center of his social life.




DISTRIBUTION OF NEGRO CHURCH MEMBERSHIP.

# THE BAPTISTS

JOHN SNYDER

IN a special and peculiar way the future of the American Negro is bound up with the Negro Baptist Church: first, because two-thirds of all colored church members are Baptists and, secondly, because the extreme decentralization of the church makes its separate churches the direct mouthpieces and representatives of the mass of black folk.

These separate churches are a law unto themselves. They vary widely in doctrine and method. In government they may be absolute monarchies ruled by a strong pastor who, in fact, is responsible to nobody. Usually, however, some power is in the hands of the trustees and in many cases they acquire dominating power, making the church a little oligarchy. Always there exists the power of secession to curb the tyranny of the pastor or trustees or as a method of expelling them. In nearly every city or town one will have pointed out "The First Baptist" and then one or two splits or withdrawals, making a "Second" Baptist or a "Siloam" or "Shiloh."

In this way perhaps more than in any other, the colored people are learning democracy and self government and the measure of their progress is the attempt to unite the separate Baptist units into federations or "conventions".

The first effort of this sort was the Wood River Association of Illinois in 1838 and a similar one in Louisiana. In 1866 the first state convention was organized in North Carolina and others followed in Alabama, Arkansas, Virginia and Kentucky. Aside from these federations there arose organizations for missionary and educational work. Before 1880 there were three missionary conventions and in November of that year the Foreign Missionary Convention was started with delegates from ten states.

Finally in 1886 the National Baptist Convention was organized at St. Louis, and in 1895 this convention absorbed the missionary and educational conventions. Soon the question of co-operation with the white Baptists arose. The Lott Carey Convention was organized by those who wished to coöperate with the whites, but in 1905 it returned to the parent convention.

Meantime, beginning in 1896, a publication business had been started by the Rev. R. H. Boyd under the National Baptist Publication Board, a creation of the Baptist Convention. It grew until its work reached large proportions, printing and circulating ten million pieces of literature a year, answering a million letters and having an income of $200,000 or more.

All this together with the equally important work in home and foreign mission and in other lines denotes great advancement but the foundations for this organized work were faulty. The National Baptist Convention instead of being an elected body with chosen representatives from state conventions or other groups of churches, was in fact an open forum which anybody could attend and it was attended chiefly by ministers. As a result it had to be "manipulated" and the president of the convention, E. C. Morris, and the head of the Publishing House, R. H. Boyd, were among the chief "manipulators". Mr. Morris was regularly re-elected by acclamation. Mr. Boyd was regularly re-appointed to his position.

When now differences began to arise between these two men and their friends, each sought protection. Morris and his friends incorporated the convention and in 1915 demanded that the various boards submit to the incorporated body. Boyd, on the other hand, revealed the fact that while his Publishing House was nominally owned and directed by the National Baptist Convention, and while he had repeatedly acknowledged this ownership, it was in fact owned by a small group consisting of Mr. Boyd and his friends, incorporated in the state of Tennessee. The National Baptist Convention thereupon split into a Morris and a Boyd faction known, respectively, as the National Baptist Convention, Incorporated, and the National Baptist Convention, Unincorporated. The Morris faction sued to

CALVARY BAPTIST CHURCH, NORFOLK, VA.
Rev. P. J. Wallace, Pastor.

oust the Boyd faction for the control of the Publishing House but the Boyds have won in three court decisions. The courts recognized the moral claim of the original convention to the ownership of the Publishing House but decided that legally it is owned by the Boyds and their friends.

Thus the matter stands today.

The Boyd faction has gained a Pyrrhic victory since even its own Convention does not own its own Publishing House! Therefore, the Boyds are seeking to hold their power by reducing the power and significance of the Convention. It calls the delegates "messengers" and appeals directly to the separate churches by widespread advertisement and lavish expenditure of money.

The Morris faction, on the other hand, is trying to build up a stronger national federation and a new publishing business dominated by the old clique which openly sought to seize power in 1915 and which included such race traitors as Griggs of Memphis.

While the muddle appears difficult, the solution is easy to see. If Boyd and his stubborn son insist upon controlling the Publishing House, let them have it. If Morris and Griggs insist upon dominating the old Convention, let them alone. But meantime, let the Baptists begin to build anew from the bottom. Strengthen the state organizations and base them on regularly and carefully elected delegates with as many laymen as ministers. Let these state organizations in turn each elect a body of national Directors and let these National Directors form the nucleus and executive committee of the national convention. This convention, which will re-unite the old conventions, should have complete control and ownership of all national boards and movements.

Such a consummation would not only be a great accomplishment for Baptists, it would be the greatest movement ever inaugurated by American Negroes for self government and self control, and it would serve notice that neither sharp business practise nor political chicanery can long curb the advance of the Church of God.

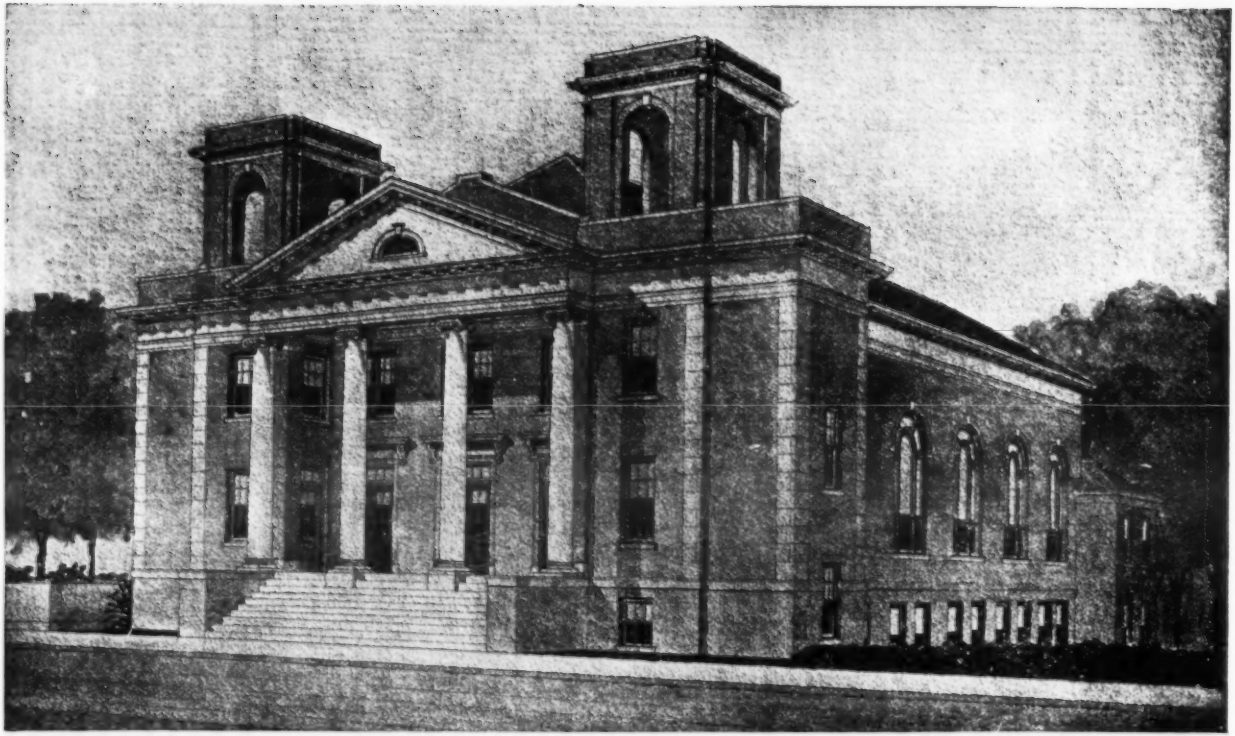
# THE UNION OF WHITE METHODISM

JAMES SIMMS

IT is perhaps natural that the white Methodists should not be anxious to air the extraordinary controversy which has been going on for nine years concerning the Negro in the Methodist Church. It will be remembered that in 1845 the great Methodist Church of America was split in twain on the question of slavery, the crucial question being as to whether Bishop James O. Andrews of Georgia should retain both the slaves which he inherited and his Episcopal office. Afterward the parent Methodist Church North after having suffered two secessions of colored members from its ranks because of its treatment of Negroes, began to encourage a Negro membership. The result is that today (1916) there are in the Methodist Church 320,025 persons of Negro descent. Beside these there are 3,397,760 white members. In the Methodist Episcopal Church South there are 2,114,497 persons, all white. This would make in the combined church 5,832,282 members of which 5.49 per cent. would be colored.

These figures are to be kept in mind when we consider the following facts:

In May, 1911, a meeting representing the "three Methodisms" was called at Chattanooga, namely,—the Methodist Episcopal Church, the Methodist Episcopal Church South and the Methodist Protestant Church, which has something less than 200,000 members. Immediately it was seen that the stumbling block to the union of these "Christians" was the Negro. The Methodist Church South had got rid of its Negro membership by erecting them into a separate church. The Methodist Protestants had less than 3,000 colored members but the parent Methodist Episcopal Church had her great block of more than 300,000. Thereupon the conference of the Methodist Episcopal Church South, which met at



THE NEW OLD SHIP CHURCH, A. M. E. ZION, MONTGOMERY, ALA.

Oklahoma City in 1914, unanimously recommended "that the colored membership of the various Methodist bodies be formed into an independent organization holding fraternal relations with the reorganized and united church".

This was an extraordinary thing to do. The colored Methodist churches were independent and a recommendation to them by the southern Methodists was about as welcome as a red rag to a bull.

Outside of the merits of the question was the question of the propriety of such a recommendation coming from those who refuse Negro members. Moreover, it put the colored members of the parent Methodist Episcopal Church in a most embarrassing situation. They had long argued that Christian brotherhood was being proved in the Methodist Church by her large Negro membership and that it was better for the world that there should be such race union in religion rather than segregation as represented by the African Methodist and others. The Southern church now politely requested them to present themselves as suppliants before those same segregated churches, after being disowned by the white Methodists. The colored men protested bitterly and when the commission met at Savannah a few years later the colored members, who were able men, secured some modification in the report. It was decided that the united Methodists should be divided into "regional" conferences. Primarily this division was geographical but it was suggested that one of the seven regional conferences should be a Negro conference and that this Negro conference should be represented in the General Conference of the church by *ten* delegates. An "Associate Negro General Conference" was also suggested.

This meant, however, that three-fourths of the Negroes would be disfranchised in the General Conference, since the General Conference consists of about 900 delegates and the colored members constitute over 5½ per cent., entitling them to nearly fifty delegates, if they were properly represented. This, therefore, was still unsatisfactory to the colored people. When the commission afterward met at St. Louis a special committee of eight reported in favor of *twenty-six* Negro delegates in the General Conference. The South at first agreed to this and then decided to return to the Savannah recommendation; whereupon the Northern Commission withdrew the proposition and asked for "representation in the General Conference in proportion to their full membership" for the Negroes, but (and this was a significant reservation) "*not to exceed 5 per cent. of the entire membership of the General Conference*". In other words,—the commission at St. Louis proposed that the Negroes should be represented at nearly, *but not quite*, their present proportion in the church but that if the colored church grew, the growth should have no representation!

The General Conference of the Methodist Church South at Atlanta in 1918 reaffirmed its stand of 1914. When the commission recently met at Louisville it agreed to submit to the churches for "consideration and decision" the constitution giving the Negro regional conference not less than thirty and not more than forty-two delegates in the General Conference and added the same provision that the Negro membership should *never* exceed 5 *per cent.* of the total membership of the General Conference.

Here the matter stands. But it is most informing to note the argument of the South. This argument is perhaps best expressed by Bishop Collins Denny of Richmond, Va. Bishop Denny is a graduate of Princeton and a former professor of "moral" philosophy at Vanderbilt. He was elected Bishop in 1910.

Bishop Denny says in the Richmond *News Leader* of Friday, March 5, 1920, that he will "almost certainly be charged with narrowness, prejudice and the persistence of supposed early associations and especially of unfriendliness to the Negro" but that nevertheless he must defend the exclusion of the Negro. He, therefore, starts out with the familiar *tu quoque* argument aimed at the white North:

"On what reasonable, moral, Christian ground can it be claimed that our Negro brethren are to be constitutionally shut out of all other white conferences,—quarterly district, annual, regional, and on that identical ground are to be admitted to the General Conference, and to be admissible on their option to the church conference. The regional conferences in the United States

are by caption set off from our colored brethren and by specification are geographically divided. The colored membership, without the slightest regard to these geographical divisions, but embracing them all, spreads from sea to sea."

He claims that at Savannah the man on the commission occupying the highest judicial position proposed a plan which he denominated—"A Methodist proclamation of emancipation, a veritable Magna Charta". In an extended argument he concluded that "no right of property" would be affected, that "the church can by a constitutional amendment withdraw from them (the Negroes) their right to sit and vote in the General Conference", that the plan he proposed was "consistent with the constitution of the states and with the constitution of the United States, and is a proclamation of absolute freedom for the colored race".

He concludes with this statement:

"This constitution proposes proportional representation of the northern Negro membership in the supreme law-making body of the church. Does any one doubt the inevitable result that will follow if this were proposed in the state? The principles underlying the constitutions of churches and those on which constitutions of states rest may at some points be diverse, but in legislation they are identical.

"In the South no position has been more carefully, continuously or persistently guarded than the racial control of its legislation. Can the church without probability of disaster to its work introduce at this point a contradictory principle?"

Thus it is that the white church in its last development today looks to politics for guidance in questions of truth and right!

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# THE NEGRO AND THE ROMAN CATHOLIC CHURCH

FATHER BURKE AND FATHER TOLTON.

*Official Statement of the Catholic Hierarchy*

*Dear Mr. Editor:*

YOU will be glad to graciously grant me as much space and prominence for a reply as you gave to Mr. George Joseph McWilliam for his attack on the Catholic Church under the caption, "The Catholic Church and the Negro Priest" which appeared in the January number of THE CRISIS. He states that his application to study for the priesthood was made to St. Joseph's Seminary, Baltimore, Md., and that he was turned down because he is a colored man. I hold a writing from the Rev. J. P. Hanley, Rector of Epiphany College, which is a preparatory Seminary to St. Joseph's Seminary, giving the reason for his rejection. Father Hanley, February 13, 1920, says: "In his application filed Sep-

tember 20, 1916, Mr. McWilliam stated that he was born January 12, 1886, and that both his parents were non-Catholics. (He was baptized about fifteen years ago by Father McShane, O. S. A. of St. Nicholas' Church, Atlantic City, N. J.) Now in comparing his statements given in his application, with certain data from letters of recommendation, we find him apparently representing himself to others as being but twenty-six years old, a Catholic all his life, the son of a Catholic mother. Further investigation proved him untruthful and he was refused admission."

Father Pastorelli, writing to me under date of September 9, 1917, says "We do not care to accept him. From correspondence had with him and from his with Mother Katharine, the truth was not always given. He is, moreover, somewhat peculiar. I will not say 'off', but something is wrong with him. When all the facts in his case were discovered he was refused"—Not then because of his color, but because he was found out to be untruthful, was he rejected.

Father Hanley adds: "At the time of Mr. McWilliam's application there was a colored student in the college and at the same time two other colored candidates had applied and had been accepted."

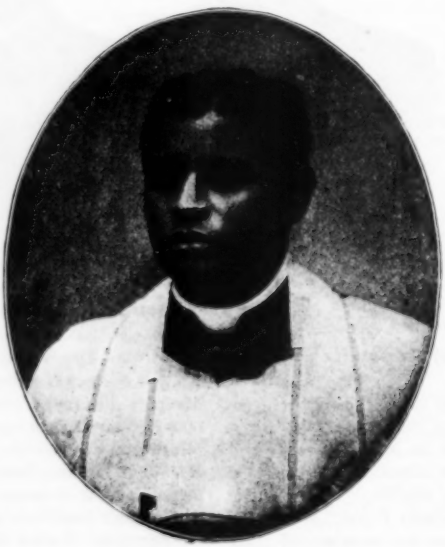
Father Pastorelli, now Superior General, recently wrote to me: "Remember that St. Joseph's Society never said nor determined that it would not accept, educate and have raised to the priesthood any colored man." The Provincial of the Holy Ghost Society, of which the Rev. Father Burgess is a talented and exemplary member, writes to me in the same vein.

I wrote to Fathers Park and Griffin, Holy Ghost Fathers in Philadelphia, concerning the statements of Mr. McWilliam: (See page 122 of the January CRISIS.)

Father Park replies: "This is absolutely untrue. On the contrary, I sympathized with the gentleman, told him to persevere in prayer, etc., and added that if he really had a vocation our Divine Lord would certainly give him the opportunity to follow it."

Father Griffin, who, by the way, was never Provincial, writes me: "The statements attributed to me in the article were never made by me, nor did the opinions expressed in those statements ever find the smallest place in my mind.

"I have never met the gentleman (is that the word?) but have retained his letters to me. On June 25, 1917, he writes, without comment, 'Father McCarthy, Superior General of the Josephites, offers to admit me into the Epiphany College and St. Joseph's Seminary, Baltimore, Md., for a tuition of $250 per year.' In September, 1917, I felt interested in him sufficiently to communicate with Father Pastorelli who answered me as above. I then wrote to the applicant, putting it mildly, that on account of his unfavorable characteristics, he had been rejected. Then came the blast. On September 17 he begins his letter with 'The Josephite authorities are positive liars. They did refuse me on account of color.' And then, 'I am sick of this Catholic humbuggery, and in consequence of these unfavorable circumstances for colored Catholics. (he is the colored Catholics) I cannot conscientiously persevere in the Faith. I shall also expose my experience to the Negro Historical



REV. PLANTVIGNE.

Society and the American Society for the Advancement of Colored People, stating my reasons for leaving the Catholic Faith.' Then finally in the postcript he informs me that 'Our Holy Father is not aware of such hellishness in the Church of God!' What a fine priest he would have made!

"The Catholic Church has ever been anxious to ordain in every part of the world a native clergy, including the United States. The present Pope, Benedict XV, issues the following:

REV. C. R. UNCLES

"'For as the Church of God is Catholic and is a stranger to no nation and no race, it is but fitting that helpers be drawn from every nation, whom their countrymen may follow as their superiors and their guide. Wherever a sufficient native clergy, well instructed and worthy of their vocation is found, there, we may safely affirm, the work of the missionary is gloriously crowned and the Church itself solidly established.'"

I know of no Bishop in the United States —and I know most of them personally,— who will refuse to ordain a colored man pledged by the qualities of mind, heart and will required by the sacred canons for ecclesiastical candidates. The applicant himself is not the judge. How many white young men in all our seminaries fall by the wayside! Father Hanley states: "Of all applications received, less than twenty per cent. are accepted. From this twenty per cent. during ten years of preparation in the College and Seminary less than ten per cent. finally persevere."

A colored man will be accepted on the same footing as a white man. He must not expect special consideration or favor because he is colored. If he is rejected he must not grumble and speak saying: If I were white I would not have been turned down. Five American Negro boys have been raised to the priesthood in the United States and more are coming. Time will tell. Boys of Catholic families will appear and the policy of centuries of the Church will find a splendid field for a native Negro clergy.

Let those friends of Mr. McWilliam, who "wished to be priests, and noble priests they would have made, but because their faces were black, they are today even as I am, despondent victims of Catholic prejudice", apply and abide by the decision of those trained to judge "vocations", and I can assure them they will neither be rejected nor accepted because their faces are black. He uses eloquent words to cover eloquent falsehood. A fine judge of vocations, he. Again he states: "There is not an order of priests in the United States today that will accept a colored man's application." Another malicious untruth. He calmly protests that his "vision is not obstructed by inaccuracy, prejudice or malconclusion". Oh! Mama!

I feel that he did not mean it when he wrote "the colored Catholics are the most backward and depraved sect of American Negroes." His Catholic friends will not readily accept the imputation.

With sadness, I am frank to admit that like many of the Protestant higher institutions of learning, most of our similar institutions have sinned in regard to accepting colored students. I am not referring to private academies. The Pope, Our Holy Father, is the father of a very large

family. He has some foolish, and at times, disobedient children. But he does not rip and tear things, especially where prejudice reigns. "*Chi va piano, va sano*" and "prudence is the queen of all virtues". Let your readers be assured that the Catholic Bishops under the guidance of Rome are investigating conditions as never before, and let them be assured too, that there are some of our colleges and high schools which will receive colored students, and that soon more shall be added to the list. Patience! "Rome was not built in a day."

As I have spent over thirty-six years of my nearly forty-two years of priesthood working for the colored people, I feel capable of answering Mr. McWilliam. He was specific, personal and quoting. So have I a right to be. He came into the Catholic Church to save his soul, believing that it is the only Church of God. Why risk his eternal salvation because he cannot become a priest? "What doth it profit a man if he gain the whole world and suffer the loss of his soul!" said Jesus Christ. I wish him much happiness in any vocation, he may deem fit to follow.

(Signed) Rt. Rev. John E. Burke,
*Director General,*
Catholic Board for Mission Work among the Colored People.

*Editor of* THE CRISIS:

RT. REV. JOHN E. BURKE, Director-General of the Catholic Mission Work for Negroes, contributes a remarkable letter to the May Number of THE CRISIS, the appearance of which had been forecasted in this journal, *Our Colored Missions*, as a complete refutation of the "Calumnies Against the Catholic Church". Mr. George Joseph McWilliam, of Philadelphia, the subject of Monsignor Burke's indignation, claims to have been an aspirant to the Roman Catholic Priesthood, and was rejected because of the prejudice against himself and all colored men because of color.

REV. J .H. DORSEY.

Monsignor Burke's letter is remarkable, solely in that the distinguished Prelate completely reverses himself in his statements contained in former published articles. This distinguished gentleman and many other Catholic Priests have intimated, complained of and charged that because of race prejudice colored Catholic young men were hampered and actually prevented from becoming Catholic Priests. This I know to be true. I also understand this to be the subject matter of the McWilliam's letter, and the basis of the interest in a Colored Catholic Priesthood by the N. A. A. C. P. and the colored people of the country.

Monsignor Burke, in an article published in *The Missionary* sometime ago in answering the question, "What Hinders Conversions Among the Colored People?" declares emphatically, the lack of missionary priests, but *especially priests of their own race*. All avenues of advance in life, whether professional or commercial, explains Monsignor Burke, are open to the Negro, at least in large sections of the country, but "*the Catholic priesthood seems to be barred to them.*"

Perhaps some day Father Burke will explain why "the Catholic Priesthood seems to be barred against them".

The late Rev. P. J. Wendell, S.V.D., in the October, 1919, *Christian Family Magazine*, writes of a trip from which he had just returned. Wherever he came, he encouraged vocations to the Priesthood and Sisterhood. It was his stereotyped appeal. Strange, he met with some peculiar people who had rather erratic ideas about a colored Priesthood. They admitted inadvertently that it is proper to ordain Chinese, Zulu and Uganda Priests, but refused to admit that right to the American colored man. The writer was called a

crank and crazy on the colored priest question.

Rev. Edwin Drury, another Catholic writer, also in the *Christian Family Magazine* says "Prevailing conditions place the Negro Priest in a position in which nothing less than the spirit of self-sacrifice and zeal for souls, that animated the martyr missionaries who shed their blood to fertilize heathen lands, can sustain him. That spirit in an heroic degree is not demanded as a notable characteristic of a majority of other priests, yet even if a Negro Priest were inflamed with the spirit to as great a degree as St. Francis Xavier, he would in many places in this country, still *be barred by unreasoning sentiment* from the active exercise of the ministry."

It must be conceded that usually Catholic Priests only exercise the functions of their office in Catholic Churches and among Catholics. Quite naturally, the Negro Priests will follow a similar mode of procedure. Then from whence cometh all this desolation and death as predicted, if it comes not (and it does) from Catholics?

It may be polite to use the term "unreasoning sentiment". To myself, and to the average colored layman, it is nothing more or less than plain, vicious and the vilest kind of prejudice; race prejudice in its most hypocritical form because of its infliction in most cases by men who declare themselves "Ambassadors of Christ" and the custodians of our eternal destiny. The truth of the matter is, the Fathers of St. Joseph's Society for Negro Missions have out-lived their usefulness to the colored people and are no longer wanted on the Negro Missions by Negro Catholics. These priests have for years, on one pretext or another, refused to accept colored aspirants for the Catholic Priesthood, even when recommended "by those trained to judge vocations" and usually declare it "to be the will of God".

My attention has, within the past year, been directed to two letters received by white priests in reply to recommendations of colored youths aspiring to the Sacred Ministry. One is a priest in Florida, and the other is stationed in the District of Columbia. In both cases the reply from Rev. J. F. Hanley, Rector of Epiphany College, was the same—"We prefer white students."

Aside from this, it is generally known that there is not one colored student in either of the Josephite Schools at the present time. It is also a matter of common knowledge among colored Catholics here in Baltimore, that Father Pastorelli has given many and some weird explanations as to the reasons and cause of the expulsion of Mr. William E. Floyd, who is now at St. Paul, Minnesota, the only colored man in America studying for the Catholic Priesthood.

Monsignor Burke clearly defines a fact, and at the same time evades declaring the whole truth, when he states "That no Catholic Bishop will refuse to ordain a colored man", etc. The whole truth is that the ordination of any youth, white or colored, usually is based on a Christian life and Catholic education. This, under the Josephite Fathers, is denied the colored youth, girl or boy. Among the Priests engaged in the work of the colored missions, sentiment is divided as to the quality and quantity of education to be given colored Catholic children. The necessity of vocations to the Sacred Ministry is never preached to colored congregations, and without these basic principles, how can there be colored priests? Monsignor Burke is "playing safe" when he so boldly states "No Catholic Bishop will refuse to ordain a colored man". Rt. Rev. Bishop Gunn, of Natchez, Mississippi, suggests an effort be made for a Negro Priesthood in this fashion: "In the South the Negro's salvation is a negligible consideration. This underlying permanent fact makes a Negro Priesthood an impossibility in our midst, and without it it is hard to convert the colored race. If we had the Sisters and the schools we could have half of all the colored darkies of school age in the state; a Religious Order of colored men and women with the Ten Commandments for their rule and a modified adaption of the Evangelical Council and some of the passive virtues as the back-bone of their constitution. Such an Order might succeed".

The average white priest and many of the Catholic Bishops readily agree that there should be *some sort* of separate and distinct Negro Priesthood—supposedly to con-

form to American prejudice. What the Negro youth demands and the race must have is a Priesthood according to the law of God, the same and similar to that provided for all other peoples in the Catholic Church.

Monsignor Burke admits that there is race prejudice in the Catholic Church; that Catholics have not fulfilled the Divine Command "to teach all nations", and almost confesses that they have no intention to do different.

He says: "It has been now thirty-six years since the Baltimore Council and fifty-five since the close of the Civil War, and our results are in proportion to our effort. In the whole United States we have seventy-five complete parishes among the colored people. There are about fifty more stations whose property and equipment would look unattractive in the jungles of Africa. The whole Negro mission after these sixty-six years is far from creditable to the Catholics of this country, but it represents a sacrifice of a penny apiece every three years".

This record of achievements, compiled and published by the Director General of the Negro Catholic Mission Work, may be ample justification for the McWilliam's assertion "That Negro Catholics are the most backward and depraved sect of American Negroes". The colored Catholics are demanding colored priests; the race has a need for and a right to many colored priests. But, God forbid any priest other than the *real*, the *true* priest of God, unhampered because of race and not prescribed because of color.

C. MARCELLUS DORSEY,
Baltimore, Md.

*Dear Sir:*

I WAS at Cornwells Institution for six years and I was at Clayton, Delaware, School for four years, under the care of Father Pastorelli two years out of the four, and know just what kind of a man he is. The Sisters of Cornwells do not like me because I will not give in to their way of treating my Negro brothers. I was up there Sunday, March 28, and was told by one of the Superiors that I was not welcomed there any longer and to not put my foot on the grounds as long as I stayed with Mr. G. J. McWilliam, and she said when I leave him I am heartily welcome out there. I told her I would never do it. I wonder if she thinks I would leave him when one night, Christmas being two days off, he found me hopeless, ragged, starved—yes, that is what the Catholics did for me and many others and I could mention every one of their names. Mr. McWilliam took me and put one of his new suits of clothes on my back and put shoes on my feet and took me for a nice car ride Christmas and after that he gave me a nice big turkey dinner and there are many others that he has helped from the same school at Clayton, Delaware, only they were sent out a little worse off than I. I had car-fare and they did not and living 50, 60, 70 and 100 miles from there and instead of thanking us for keeping up the school they would make fun of us by laughing and say go out and fight the world. Now do you think for one minute that I would leave Mr. McWilliam for the Sisters at Cornwells? I should say not. We boys respect him and respect him as a father and I for one will stick by him and help him to stamp out race discrimination going on in the Catholic Church.

JOSEPH A. S. BROWN,
Philadelphia, Pa.

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## WHATEVER ROAD

JOSEPH S. COTTER

WHY I should grieve on a cheery day?
For why fate lessens my scanty fare
And flicks each light on my pilgrim's way,
I do not know or care.

I will suppose that fate is just,
I will suppose that grief is wise,
And I will tread what path I must,
To enter Paradise.

# AN AMERICAN CITIZEN

DOROTHY CANFIELD

-III.

TWO white American women are returning home on a United States tranport after two years' service in war relief. One of them tells the other of her acquaintance as a child with Jefferson Heywood, a colored man who used to run the elevator in a studio building. Through him she first becomes acquainted with the intricate and disheartening possibilities of the Negro problem. She tells how later on she goes to Brittainy and is puzzled and disturbed by the absolute failure of French people to understand the attitude of white Americans toward their fellow black Americans. While in Brittainy she often hears the aunt of her playmate Marcelle, tell of a cowering, broken-spirited Frenchman, M. Levreau, and of the treatment which he receives at the hands of a Dutch bully, M. Stekkar, who holds some strange power over him. One day, while wandering along the beach, this little girl, Margaret, runs into Jefferson Heywood.

"Why, Jeff," she ejaculates, "how in the world did you get here?"

IV

"'Oh, I fell from bad to worse,' he said easily, till I got into the last berth anybody ever takes. I'm a stoker on a transatlantic liner. They've *got* you for the length of the trip, and no matter how big a jag you start with, it don't last you more'n a couple of days after you leave port.' He turned away, with his old offensive indifference, and slouched off down to the beach, to put his great shoulders to a fishing boat that was being hauled up on the sand.

"'Somebody you used to know in America?' Marcelle asked, as we went up the hill to the house.

"'Yes, he's a sailor now, on an American ship.'

"'What a fine, strong-looking man he is!' said Marcelle, glancing back at him, as he strained powerfully at the boat.

"I looked at her in the genuine American astonishment, inexplicable to a European, that anyone should speak of a Negro, just as though he were anyone else. I tried to acquiesce, feeling myself very far away from my old surroundings. 'Yes, he's strong-looking,' I said, and heard, myself, the flatness of my accent.

"The next days seemed to me to be pervaded with the Perez family. They came to tea again, they came to play tennis, they came in the evening to make music with Marcelle's mother, the Perez sisters singing together so sweetly, in voices so rich and poignant that Marcelle's bad-tempered old aunt was moved to wipe her eyes, an action I had never thought to see her take. They were even there on the afternoon when Marcelle's mother came bursting in from the street, exclaiming over such an exciting scene, as the market-people had just told her about . . . 'Disgraceful to allow such people as Stekkar to live near respectable people!' And relishing in advance the pleasant importance of being the narrator of dramatic happenings, she sat down to tell us about it.

"'You know how old Stekkar has been mistreating that miserable man, worse and worse of late . . . in one of his fits. Well, today, Levreau went to the market, as usual, and was a little later than usual in coming back. Stekkar tore out to find him, bare-headed in his dressing gown, his face that horrid purple-red he is when he's been drinking more than usual. And when he found him, he rushed right at him, yelling out something in English, and struck him such a blow that Levreau fell down, all in a heap, and little Jean with him. Levreau screamed terribly, so people say who saw it, and then cowered together, his face hidden under his arms. Stekkar stood over him, sort of frothing at the mouth, kicking at him once in a while, and yelling out things in English . . . you know they talk English together, mostly.

"'Nobody dared do anything, you know what a big strong beast Stekkar is! Some of the women had run for the gendarmes to come and stop it, when an American sailor from one of the ships that docked the other day, came along, eating a banana. When he

heard the English words, he turned around and looked.' She had a vivid dramatic gesture here, 'And they say when he saw Stekkar standing over that wretched thing . . . why, the market-people say he was awful to look at. They say his hair seemed to rise up, and his whole forehead came right down over his eyes, and his jaw bulged like a great dog's. They say he jumped right over the applewoman's counter, and landed on top of Stekkar, and flung him down just by giving him one great slap on the side of his head, such a slap that you could have heard it a mile. And then he kicked him, and helped that miserable creature, Levreau, up to his feet and stood over Stekkar until he hobbled away, back to the house. They say he snarled so, when Stekkar tried to get up, that the market-women turned white to hear it. And when finally, after he'd gotten clear away, Levreau had with little Jean, the American gave Stekkar such a talking-to that people could hardly bear it not to know what he was saying. You know how they all hate that Hollander. And then he let him up and walked off beside him, towering over him, and threatening him till it did your heart good to hear. They said the American was a giant.'

"Marcelle looked at me, envying me, a fellow-countryman, of such prowess. 'Are all American men so big and strong?' she asked. 'We met one the other day, Margaret and I, who was a perfect Hercules.'

"'*American!* Why, that man was a *Negro!*' This simon-pure North American exclamation burst from me before I could stop it.

"'Was he?' said Marcelle's mother casually. 'Maybe it was the same one. I remember now, they said this other American was black, too. Most likely it *was* the same one. We don't see so many foreigners off here.'

"From this distance I am almost sorry for the little American girl so very far from anybody who could understand the confusion of her mind.

"That night contained as dreadful a moment as ever I have passed in my life. About one o'clock in the morning, Marcelle and I (and I suppose the whole household) were wakened by horrid screams of terror and pain, coming from the house next door. I sat up in bed, shuddering, and found Marcelle clinging to me, crying out, 'Oh, he'll kill them!'

"Wakened by horrid screams"

"And then almost as quickly as they had come, they ceased, leaving the air quivering to their violence. We heard rough voices in the distance, and then complete silence.

"Even ignorant and inexperienced little

girls can get glimpses of abominable possibilities in life, that are perhaps more dreadful than anything life can really show, because of their very nightmare vagueness. My horror and disgust that night, as my little friend and I clung to each other, buried for the moment, leagues deep, in my vigorous young zest in living. I remember thinking passionately that living was such a horrid, awful affair, I didn't at all know whether I wanted to go on with it!

"But, of course, ultimately I dropped off to sleep, and woke to bright sunshine and a bunch of letters from America, and good old Madeleine, bringing in our hot chocolate and crisp rolls. And I was again only fourteen years old, with only a child's curiosity about the extraordinary happenings next door.

"It seemed, from what Madeleine had gathered of the gossip already buzzing, that old Herr Stekkar had been worse than usual, had somehow hurt Levreau, his spine it was thought, so that he could not walk or even stand up. And then the American . . . they called Jeff 'The American'—just like that—had come right in over the locked gate of the garden, had slammed old Stekkar into temporary insensibility, and when he had come to himself, Levreau and little Jean had disappeared, together with the American.

"None of our most brightly colored penny melodramas had anything in it more thrilling than that. There were even that morning, the police. They walked around a great deal in the Stekkar garden and made out from Jeff's tracks what he had done and where he had been, which everybody knew already. Old Herr Stekkar's roars of rage could be heard in our garden, where we listened to them with a pleasant excitement, coming as they did, from the other side of a twelve-foot wall.

"But that was the end of it. The police could find no trace of Jeff or Levreau or little Jean. I don't believe they tried very hard, for nobody in the region had the slightest interest in serving the interests of hideous old Stekkar, and Jeff's actions met with a great deal of outspoken sympathy among the hard-headed Bretons.

"And there was an end of the vacation, and of Jeff and any thought of him for many long years. Marcelle and I went back to school, and that was the winter I had typhoid fever, and my parents came over and took me home to America, when I got over it."

The narrator came to a pause here, during which I had time to take in the awful significance of the weak and wretched man's life of which she had been telling me. I am not fourteen years old, nor anywhere near it, but I, too, found myself shuddering at the glimpse I had had of that human misery. "Yes, oh, yes," I cried, "isn't life too dreadful!"

## V.

The American woman drew a long breath and went on, "It's impossible to tell you how entirely all this seemed to leave no trace behind it in my life. Nothing ever occurred to bring Jeff, or the Breton fishing-village, or even (after schooldays were over) Marcelle to my mind. This is not saying that I had forgotten them. They all remained there, a confused, dark mass of little-understood facts, which seemed to bear on nothing else in my life.

"I think if a choice could have been made of all the innumerable memories of my life, some twenty years later, that not one could have been further from my consciousness, on the day, only about two months ago, when, walking to spare the under-nourished little Spanish horse, I toiled up the long slope towards the pass in the Pyrenees, which was to lead me down into the remote little Basque village on the other side.

"They had telegraphed from the main office in Paris that I was to go there, rent the big empty convent, and fit it up to receive within a fortnight's time, a convoy of sixty scrofulous refugee children.

"They were always asking impossible things like that, and, of course, since it was a question of sick children, it had to be done. I had my plan of action ready in my mind, as, in the little cart once more, I went rattling down the slope into the sleepy mediæval village. This was by no means the first time I had done this sort of thing, and I knew beforehand the series of preparations to be made. First, the sewerage system. . . . Was it at least passable? And could the dormitories be ventilated with an approach to modern ideas? And the lease.

. . . I ran over the various legal points to remember . . . and the question of whether we or the Sisters should pay for the whitewashing of the walls.

"At this I wondered, as I looked down at the small, remote settlement, if I would find there any able-bodied man who could do the whitewashing, and manufacture the beds; for, of course, I would have to have the beds made by a carpenter, out of planks and wire-netting. It would be out of the question to bring furniture over that tremendous mountain-pass by horse-power. And in any case, there was no furniture in the whole region to buy, everything having been bought up by the thousands of refugees from the war-zone who crowded into that safe corner of France.

"The village was the quintessence of all Basque villages; white-washed houses with red-painted beams, clean sunny empty street, and before each house the shady, atrium-like entrance of the carefully trimmed and trained plane-trees. There were only two buildings of any size, the big, fortress-like church with its grave-yard all around and its two gigantic pyramidal box-trees; and up on the hill a barrack-like building, which could only be the convent I had come to rent.

"An hour later I was finishing the last of the negotiations with the Mother Superior, '. . . and did you say that there is a workman in town who could do the whitewashing and make the beds for me?'

" 'There's a very good workman,' she answered, 'the sexton of the church. He is a carpenter and would make the beds in his shop, and I think he might do the whitewashing.'

"As I turned away, she asked me, 'Madame is American?' and when I said I was, she said, 'The man I'm speaking of is an American, too, although he has lived here for twenty years.'

"I supposed, of course, he was a Basque returned from Argentine. A great many Basques and Béarnais go there to make their fortunes and return to live out the end of their lives in the Pyrenees. The untraveled Basques always call these compatriots of theirs 'The Americans', so I asked, 'Is he from North or South America?'

"She hesitated, evidently vague as to the difference, and shrugged her shoulders, passing on to the more important matter of locating his house, the third one after the church, the one with the big stone bench by the door. 'His shop is at one side of the courtyard, and probably you will hear his hammer or his saw.'

"Of course, you know by this time what I was infinitely far from imagining, as I went rather wearily along the street towards the small, whitewashed, red-shuttered house, gleaming behind the thick shade of its plane-trees; and of course you can feel nothing of the very ecstasy of astonishment which I felt when the big, gray-haired, massively built man left his carpenter's bench and came to greet me. I recognized him in spite of his gray hair, and his Basque costume of blue *béret*, neat blue shirt, broad red sash and loose velveteen trousers. But he did not at all recognize in the tired, middle-aged woman before him, the little girl with whom he had had so casual an acquaintance so long ago.

"When I exclaimed, sitting down hastily on the stone bench because my very legs failed me, in amazement, 'Why, if you're not Jefferson Heywood!' he was obliged to look at me a long time, hard, before he said, speaking rather slowly, as though his English were rusty, 'Oh, yes, you used to ride up and down in my elevator, back in New York.'

"He had evidently forgotten seeing me on the Breton beach. Perhaps he had been too drunk that day to remember the momentary encounter. I did not, of course, remind him of it. He said, quietly, 'Yes, ma'am, I've been living here for twenty years. And I like it fine. They're very good people around here!'

"I said, 'Yes, I know and like the Basques, too.'

" 'They've been very good to us,' he said.

"We went into the low-ceilinged room, with the shining, red brick floor, and found, seated in a wheel-chair, an old, old man, or so he seemed, with his thin white hair and deeply lined, wax-like face. He was neatly dressed in the Basque fashion, with the blue *béret* on his head.

"He greeted me gently, without surprise, (it was evident that his faculties were not very acute ) mildly glad to see a visitor, but not specially interested in me. It was when his eyes rested on Jeff's black face that hi

"From the black depths, O Lord, hast Thou lifted me out."

countenance came to life with a sort of curious shining, confident look, such as I had thought only happy children have.

"I stayed to supper with them (Jeff cooking and serving it deftly,) and heard from them both, all about their life there, on which my unsuspected knowledge of the episode in Brittany cast a dramatic light.

"'No, Madame,' said Jeff's companion, 'we are not either of us Basques,' (as though it were not apparent to every eye that Jeff was not a Basque!) but we wanted a quiet place to live, and somehow we found this, and we've stayed ever since.'

"'But you're dressed like Basques,' I said.

"'Yes, Madame; we came to like our Basque neighbors so much we wanted to be like them. And then it is hard to get other clothes here, so far from the railroad.'

"'You see, my friend's an invalid,' said Jeff, 'and we had to have a place where he could be quiet.'

"'I've never taken a step since we came here to live,' said the other.

"'M. Heywood has taken care of me as though I had been a child. M. Heywood is the best man in the world,' he added, in a voice which shook a little.

"After this he showed me, wheeling himself about the tiny house, the innumerable proofs of Jeff's patient ingenuity. He had made the wheeled chair for the invalid, had arranged his bed so that he could pull himself from it into his chair, although there were many days, he told me, when he was too weak to sit up. That was why Jeff had given him the sunny front-room for his bedroom. He made me put my head on his pillow, so that I could see the view he had on shut-in days. An austere, snow-capped peak, serenely exalted above the pleasant, green slopes of the pastures on its lower flanks, looked down a silent benediction on the quiet end of the life-scarred man.

"He showed me Jeff's little bed-room, at the back of the house, nothing but a closet with an iron bed in it. 'He says he doesn't need much of a bedroom, because he's not in it much. He's the hardest worker in all the village, and even Sundays he doesn't rest, because he's sexton of the church, and the *chantre*, too. He's the one who sings the responses to the priest in the mass. He has a beautiful voice.'

"About that time I felt that my capacity for astonishment had given out, and that I must take a moment in which to recover my lost sense of reality. I made an excuse and went out into the garden, where Jeff was digging potatoes. I sat down on the wheelbarrow and burst out, 'Good gracious, Jeff, are you really here, and yourself, or am I dreaming all this?'

"Jeff's answer gave me a more vivid and intimate impression of his escape from bitter nervous tension, even than all that I had seen there, for his answer was a real unctuous Negro chuckle, such as I had never heard from him in the old days.

"I went on, 'But look here, what kind of a fraud are you? I bet anything you were brought up to be a Methodist. How can you sing the responses in a Catholic Church?'

"His answer was a corollary to the chuckle. He said, with racial easy-going good-humor, 'Oh, yes'm, I got converted and all. They are a right good kind of folks around here. I reckon their religion is likely to be all right. And, anyhow, I take a lot of comfort in their music.'

"He hummed in a deep bass voice, rich and mellow, *'Confitebor tibi, in cithara, Deus, Deus meus . . .'* and added, as he shook some potatoes loose of the soil, 'Yes'm, I like the music. The priest has taught me most all of what he uses in the different services.'

"He stood up, took off his *béret* (how strange it looked on his woolly, gray head!) looked up to the snow-covered mountains, and said very seriously, 'You see, it's different now from what it ever was with me. I got something to do now. My friend in there has had some awful bad treatment from a low-down white man, and I'm making it up to him. And he had a little boy who wouldn't have had any sort of a chance either, if things hadn't changed. You know I always wanted a boy of my own, that I could bring up without thinking he was going to have to go through what I did, back there in the States.' He brought out of his pocket a photograph and handed it to me with a look of indescribable pride.

"I saw a tall young soldier, with a sensitive, intelligent face and fine eyes, who stood erect and vigorous, his rifle in his hand, and smiled straight at you. Under-

neath, in a bold handwriting, full of personality, was inscribed, 'To my dear foster-father, from his loving, grateful Jean.' Jeff said, 'He's one of the best boys who ever lived. I've worked hard and taken care of his father, and given him as good an education as anybody in this country's got. He's a chemist, and when the war's over, he's got a fine job waiting for him as chemical expert in a big factory. He wants his father and me to go to live with him. But I don't think we'd better. He's engaged to be married. They'd better have their home to themselves. He writes me every single week, Jean does, and so does his girl. They say they're going to name the first boy, Jefferson Heywood Levreau.'

"As he talked, my eyes must have grown wider as I took in the happy horizons opened by what he said. He stopped short, as though he knew of what I was thinking. We exchanged a long look, full of things we could not say, both of us thinking of the old days, so bitter for him, when I had first known him.

"When he spoke, his voice shook me with the unforgettable emotion that comes only a few times in a life, when one hears another human being open his heart wide and speak out. He said, 'There's one of the chants—when the priest first told me what it meant, I thought it must have been meant for me. *"From the depths, from the black depths, oh, Lord, hast Thou lifted me out!"* '

"His lower lip was quivering. He said no more."

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The American woman beside me also said no more. This was evidently the end of her story.

It was my turn to draw a long, long breath. "Well," I said unsteadily, "your story makes me sure of one thing, at least . . . that life is as beautiful as it is dreadful and puzzling."

"Beautiful!" she cried, quivering. "How *can* you say that? When it was of our own country, of our own America that he spoke when he said 'the depths'!"

I saw that the tears were on her cheeks.

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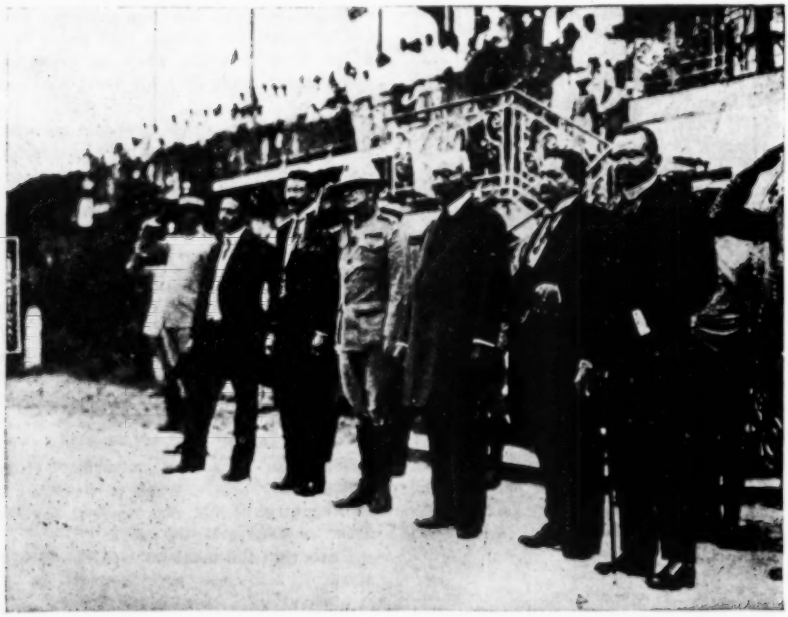
# HAITI

BISHOP JOHN R. HURST

IN June, 1913, taking advantage of a revolution in Haiti between the government of President Sam and organized foes, the President of the United States sent one Mr. Paul Fuller, Jr., to Port-au-Prince with powers to negotiate a treaty placing the collection of customs in Haiti under the control of the American Government. The Haitian Government did not wish to enter into such a treaty but made counter proposals which the American Government deemed unsatisfactory. These proposals, it is said, were to the effect that the State Department should use its influence with the National City Bank of New York for Haiti to obtain immediately a loan of $2,000,000 for a term of years. This proposition not finding favor with the State Department, the merchants of Port-au-Prince, among them a number of Germans, covered the loan, which seems to have aroused the ire of the American Government. Soon afterward a fleet from the United States sailed into the harbor of Port-au-Prince under cover of darkness and assisted by charts and sketches drawn by Colonel Young, Military Attaché to the American Legation under President Roosevelt; charts and sketches which had been filed at the War Department. The fleet landed marines at Bizoton and Martissant, on the south side of the Capital, and seized the important military posts of the city. At daybreak the population arose from its slumber to find itself under military control.

As these foreign forces pushed forward into the interior some resistance was shown, but against modern weapons and greater military skill the country was soon subdued. Martial law was thereupon declared. The press was placed under censorship, public meetings were prohibited and Americans were placed in charge of customs. Men of international reputation were dragged from

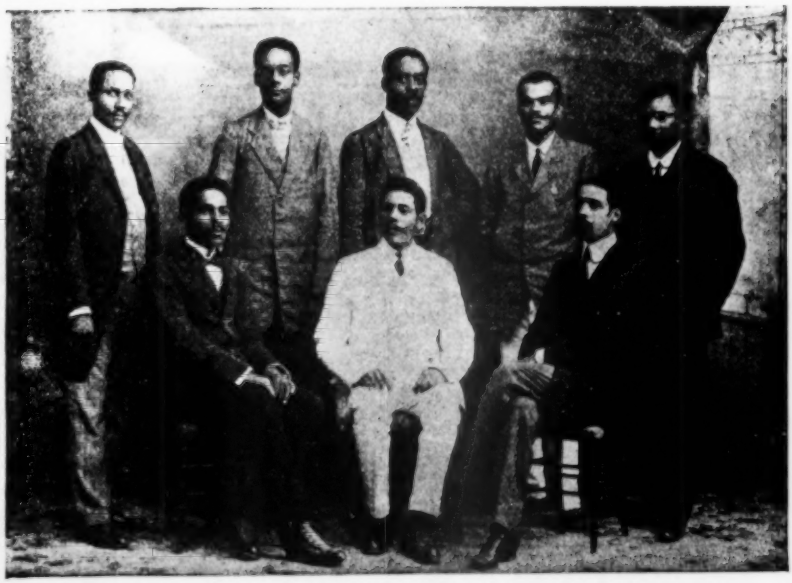


THE NOMINAL RULERS OF HAITI, WITH THE WHITE USURPER IN THE CENTER, AT THE RIGHT OF THE PRESIDENT.

their homes to appear before the provost marshal because they dared to express themselves openly against this high-handed procedure.

With the intention of the American Goverment to control Haiti apparent, friends of the race here, men of power and influence, endeavored to have colored Americans chosen for the task, especially as it regarded the Customs Service, but the usual subterfuge was resorted to, viz., that the Haitian people did not care to have the service of colored men. When you are told that the scale of salaries paid these custom officials out of the Haitian Treasury by demand of the United States ranged from $3,000 to $12,000 a year, you will understand how opportune it was that the Haitian people did not care to have the services of American colored men instead of a set of ordinary and common place customs officials.

The whole country was to be put in order so that the Washington program might be put through. A treaty calling for a protectorate was submitted to the Haitian Government, now reduced to a mere shadow. Some members of the Cabinet strenuously objected to it even before it had been submitted to the Haitian Parliament and forthwith they were ordered to resign and others more pliant were chosen. A sharp division of opinion was registered in Parliament and life became almost unbearable for those who dared stand against the treaty. Under military pressure Washington put the instrument across. It called for a protectorate for ten years, renewable if the contracting parties agree to it. The reason alleged for the protectorate was that Haiti because of her indebtedness to some European nations might not be able to meet in the future her obligations and she would offer an opportunity to Europe to infringe upon the Monroe Doctrine. But when you examine Haiti's foreign debt you find it distributed among France, Belgium, England and Germany, the whole aggregating some $21,000,000 and the coupons on said debt regularly honored. Through a

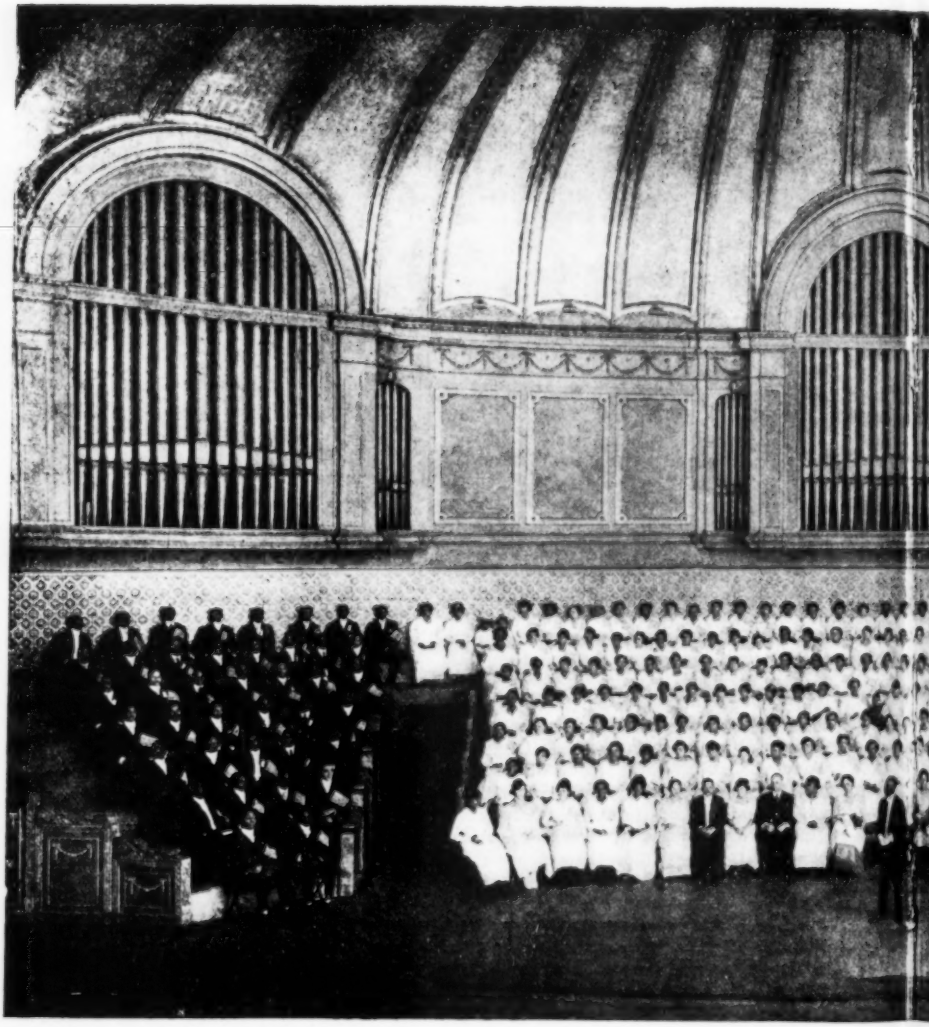


EDITORIAL STAFF OF THE SUPPRESSED HAITIAN PAPER, "HAITI INTEGRALE."

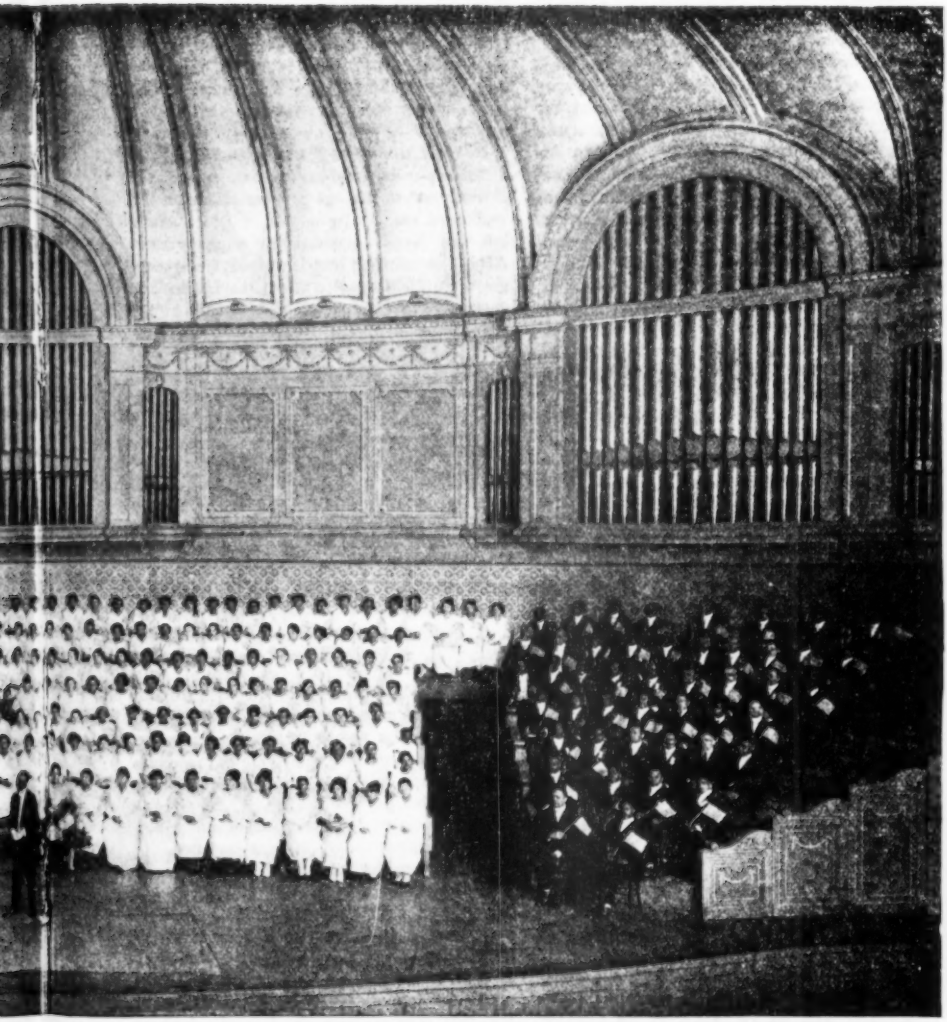
system of amortization, the Haitian Treasury kept necessary funds on hand to satisfy the terms of the loans composing this debt, and these funds were guarded so sacredly that no matter what changes took place in the government they were never touched except for the purpose for which they had been set aside. Because of the faith kept with her foreign creditors Haiti had become a favored client in Europe, and her loan propositions had never been questioned, much less disregarded. For two years after taking control of the financial affairs of that country the authorities at Washington have failed themselves to meet the coupons on the Haitian debt. If they have made any payment on account of principle or interest, it must have been since March of the year 1919. The revenues from the Haitian customs instead of being applied to meet legitimate and just obligations of the Haitian people have been used rather to pay large salaries to American officials.

Washington demanded a new constitution, for Articles III and VII of the old stood in the way of further attempts to carry through the program of reform. The Haitian Parliament voted a new constitution but failed to remove from it these objectionable articles. Washington wanted a constitution free from discrimination against white men, and this constitution was returned to Port-au-Prince with the changes desired by the State Department, and on June 18th, 1918, Haiti finds herself the first time in one hundred and fourteen years living under a constitution with the following declaration denominated Article V: "Any foreigner who finds himself in Haiti enjoys the same protection as that accorded Haitians. The right of property is accorded him for the use of his family and for business purposes such as agricultural, commercial, industrial or teaching."

On July 2, 1918, the American Government communicated its wishes that the Haitian Government enter the war against Germany. Certainly there was not a thing Haiti could contribute to winning the war. She had neither navy nor army except the *gendarmerie* of 1,100 men commanded by American officers. What could she do? Such among her sons as could bear arms had, at the time Germany attacked France, already joined the French colors and gone



GRAND CHORUS LED BY JAMES A. MUNDY



A MUSDY AT ORCHESTRA HALL, CHICAGO.

to the front. But Washington was far-seeing. Before squaring accounts with Germany a Peace Conference was going to be held somewhere and votes would be required to put certain propositions through. If Haiti declared war against Germany, Haiti would be at the Peace Table to vote and that vote would be counted. But the Haitian Parliament refused to declare war against Germany. Out of friendship for the United States they advised simply that diplomatic relations with Germany be broken. Emperor Wilhelm heard of this performance and even before the Government of Haiti had handed passports to the German Minister, the German Foreign Office had started the Haitian Minister across the frontier. Because of the refusal to accede to the wishes of the American Government, Admiral Caperton, assisted by General Butler, commanding the American forces in Port-au-Prince, forced the dissolution of the Haitian Parliament and connived with President D'Artiguenave in supplanting this important branch of the Government with what they called a Council of State of twenty-one members whose function shall be to discharge all legislative duties. On June 27, 1918, this Council of State was appointed and until now Haiti has had no legislative branch of the Government elected by the people.

I do not think anywhere in the annals of history is to be found a political crime that corresponds to the one perpetrated upon the weak and struggling people of Haiti. It is but the Negro question in a new form. After one hundred and more years of struggle to fulfill a mission that Providence had entrusted to them, namely, to assist in the rehabilitation of the Negro race, the Haitian people find themselves violently arrested, the work of their fathers pulled down, their traditions shattered and now at the mercy of those whose only right to manage their affairs is that they are strong.

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# "DARKWATER"*

*Charles Edward Russell.*

OF all the penned indictments of the white man for his treatment of his dark-skinned brother this extraordinary book is certainly the most powerful. It is the colored man's case for the court of civilization in which he is some day to be heard; the colored man's case set forth with such skill, such unassailable reason, and such depths of veiled feeling that it compels not merely admiration but a kind of awe.

¶ Try to imagine a mind of the first order most unusually endowed, equipped for great things, aware of its gifts, eager to live out its life in accordance therewith, to have its normal and inalienable right of expression, to give to the world due service, to be itself and do its work as its Creator manifestly intended. Imagine such a mind to be capable of achievement on a parity with any other achievement in its own generation. Imagine it to dwell within a man of darker hue than the majority of his fellows. Imagine that because of that complexion and for no other reason such a man is debarred from every avenue of adequate performance, all the world against him, mocked and derided as he is flung back from the closed door, denied of his birthright of opportunity, always buffeted, always wronged, always scorned because of that darker hue.

¶ Imagine then such a man in his fiftieth year sitting down to frame his deliberate verdict upon the terrible system of wrong and injustice that has shut him from his obvious employments and destinies. Imagine this verdict framed after the highest type of the white man's own performance, exquisitely phrased in the white man's choicest manner, with every virtue of the writing art that the white man most lauds. Imagine it to be written with cool restraint, without rancor or vituperation, with only a

*"*Darkwater": Voices from Within the Veil. By W. E. Burghardt DuBois. Harcourt, Brace & Howe, Inc., New York,* 1920.

kind of terrible and ironical humor playing around the brilliance of the work. Imagine all this and you will have some idea of "Darkwater," Dr. Du Bois's latest and most effective contribution to the literature of his times.

¶ But to understand it all and see it all, the book must be read, and more than once. There is so much more in it than is always apparent on the first reading, it is like a series of masked batteries. I wish every intelligent white man in the United States could be compelled to read it. There are such men, even men of Dr. Du Bois's own class, learned men, products of the academy, that have lived all their lives in the midst of this hideous wrong and never once asked themselves what must be the feelings of the sensitive and the refined among its victims. They have never even asked themselves how they would feel if by chance they were flung into such an iron pit of caste. Let them read here, read carefully, and they will be enlightened; also, I will venture to assert, be humiliated. There is not one word of complaint in Dr. Du Bois's book; he does not grieve nor lament, and is all the more terrific therefore. He looks back over his fifty years of hopeless struggle against the tyrannies of an insane prejudice, accepts the life disaster they have wrought for him, and blasts the whole system with calm inquiry and withering sarcasm.

¶ He gives first a short sketch of his life; written in a slightly bantering tone that neatly glosses over the grave significance of his experiences. Graduate of Fisk University, graduate of Harvard, honored orator of Commencement Day, fellow of the University, advanced student in Germany, traveler in many lands,—coming home at last to teach Latin and Greek in Wilberforce at $750 a year.

¶ Flung back among his own people, that is to say notified that he need expect no chance in the white world to make use of his talents, his attainments, his stores of learning, next he did Negro work for the University of Pennsylvania for $600 a year and finally secured a professorship at the Negro University of Atlanta at $1,200 a year, and stayed there, all but obliterated, thirteen years.

¶ The book is not biographical, only enough of the author's life being detailed to make the rest clear. It is, in fact, Dr DuBois's impressions and observations, interspersed with poems and stories shaped to illustrate and enforce his meaning; for this versatile soul is excellent poet and excellent *raconteur* with his other great capacities. His practice is to take a momentous subject, such as the fate of Africa in the peace settlement and illuminate it from his wide readings and knowledge, and then follow it with an allegorical sketch like "The Princess of the Hither Isles", the meaning of which may be applied to his theme. In the chapter entitled "Of Work and Wealth", he discusses the economics of the anti-Negro prejudice in this country, and discusses it with the advantage of a skilled economist, for he taught economics with other things in Atlanta University and made himself a master of its mysteries. No man is better able to understand and write about this most important phase of the race problem in America. In the course of this chapter he gives a moving and vital description of the race riots in East St. Louis, describes them as if he had been an eye witness, analyzes the cause of them as if he were a professional diagnostician of such things, and then turns to the white world from which he is exiled with the momentous question of responsibility for such horrors.

¶"Of the Ruling of Men" discusses democracy and its nullification in the case of the Negro citizen of the South. In that perfectly lucid, incisive, dispassionate way of his he relates the facts about the granting of the franchise to the Negro and its subsequent withholding. It might naturally be expected that on this theme he should show excitement or extravagance. On the contrary, he is far more powerful because he is so cool, and because in that manner he puts together the indubitable facts that in themselves indict this crime against the Republic. The greatest chapter in the whole great book is probably "The Damnation of Women". I think few white men can read without shame that record of the evil wrought by their kind. Let me give a sample of his style in the concluding paragraph of this chapter. He has told things that will astonish and silence the detractors of Negro women, incidents of their courage, intelligence, ready wit, worthy achievements and he has protested against

the degradation to which they have sometimes been subjected; then he says:

¶"No other women on earth could have emerged from the hell of force and temptation which once engulfed and still surrounds black women in America with half the modesty and womanliness that they retain. I have always felt like bowing myself before them in all abasement, searching to bring some tribute to these burdened sisters of mine, whom the world the wise white world, loves to affront and ridicule and wantonly insult. I have known the women of many lands and nations, I have known and seen and lived beside them, but none have I known more sweetly feminine, more unswervingly loyal, more desperately earnest, and more instinctively pure in body and soul than the daughters of my black mothers. This, then—a little thing—to their memory and inspiration."

¶He has a powerful description of the "Jim Crow" car,—that unspeakable abomination,—as I have seen it on many a southern railroad, and his account of the experiences of a colored citizen attempting to travel through his native land would alone make the book worth while. He has also a great chapter on "The Servant in the House", which is a temperate and irresistible exposure of our hypocrisy in condemning the Negro to only menial employments and then despising him because he is a menial. He writes about it not so much in the way of a denunciator as of an economist who understands how foolish and unprofitable it is. There is one paragraph in this chapter that seems to me inimitable:

¶ "All this because we still consciously and unconsciously hold to the 'manure' theory of social organization. We believe that at the bottom of organized human life there are necessary duties and services which no real human being ought to be compelled to do. We push below this mudsill the derelicts and half-men, whom we hate and despise, and seek to build above it—Democracy! On such foundations is reared a Theory of Exclusiveness, a feeling that the world progresses by a process of excluding from the benefits of culture the majority of men, so that a gifted minority may blossom. Through this door the modern democrat arrives to the place where he is willing to allot two able bodied men and two fine horses to the task of helping one wizened beldam to take the morning air."

¶Nothing better was said by Swift. This man has all the material of the skilled observer and all the wit and faultless vision of the great satirists. He thinks, he puts things together, he reduces the world to its common denominators, he splits up with his scalpel all the miserable pretense of the caste system and while with serious face he is holding it up to you, he makes at its expense a pleasantry of which the enduring sting is not lessened by the fact that he is at all times the polished gentleman, recondite scholar and easy master of English prose.

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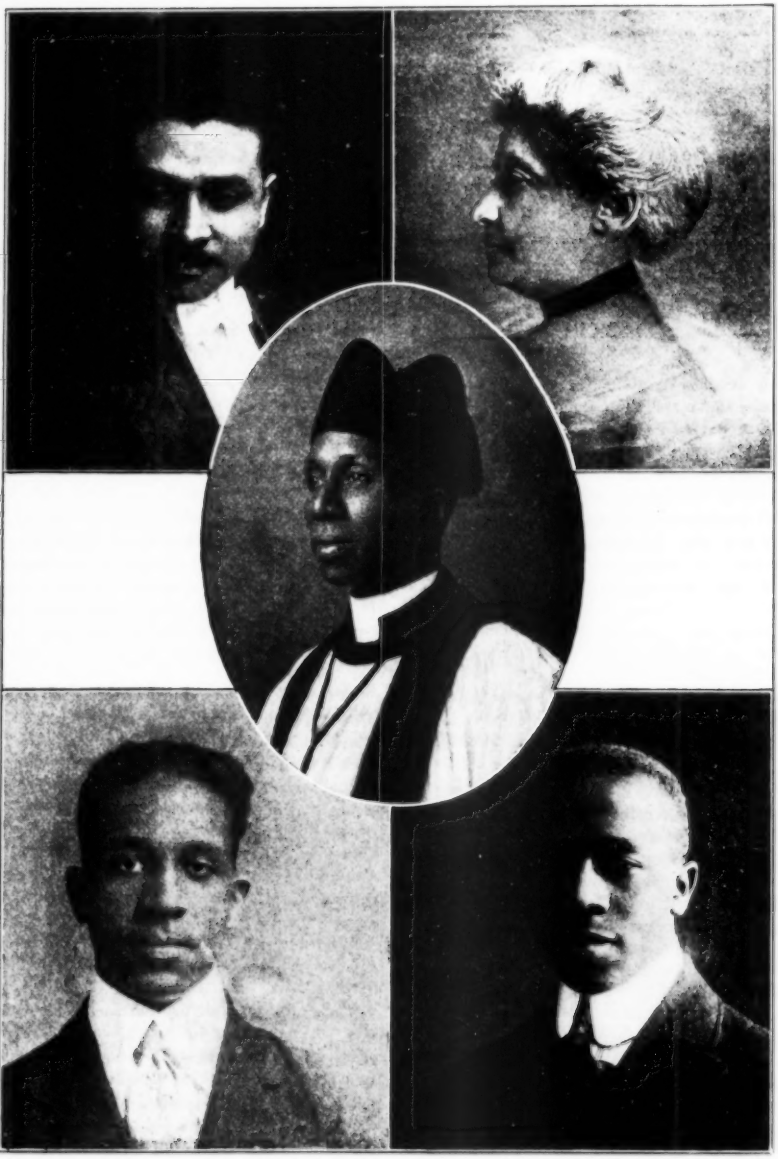
# Men of the Month.

CLARENCE CAMERON WHITE, after an education at the Oberlin, Ohio, Conservatory of Music, has appeared as violin soloist in nearly all the large cities of America; he has also given successful concerts abroad, where he had the advantage of being a pupil of M. Zacharewitsch, the great Russian violinist, and of S. Coleridge-Taylor, of our own blood. While in London, he was first violinist of the "String Players' Club", conducted by Coleridge-Taylor and said to be the finest of its kind in England. The West London (England) *Times* reported: "Two enjoyable selections were played by Mr. White, a *very clever* American violinist". *Musical America* has said of a recent recital: "His tone is even more beautiful than last year—*warm, velvety, joyous*".

Mr. White resides in Boston and divides his time between studio and concert work He is the author of a book on violin technique, which is being used at the New England Conservatory of Music. His arrange-



CLARENCE C. WHITE — THE LATE MRS. ENSLEY

THE LATE REV. PAXTON

THE LATE ARTHUR R. SCURLOCK — EDMUND T. JENKINS

ment of "Nobody Knows de Trouble I See", for violin and piano, has been on Fritz Kreisler's program and has been recorded by him for the Victor Talking Machine and for the Pathé, by Isadore Berger. Numbered among Mr. White's students are many promising violinists of both races.

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MRS. ELIZABETH PIPER-ENSLEY lived to be seventy-two years of age, and was a resident of Denver, Colo., for thirty-one years. In the early seventies, she went abroad and studied two years in Germany and one year in Switzerland. Upon her return to the States, she established a circulating library in Boston, Mass., and became a public school teacher. In 1882, she married Mr. Nowell H. Ensley and went to Washington, D. C., where she and her husband became members of the faculty of Howard University; later they went to Mississippi and taught at Alcorn University.

After Mr. Ensley's death, Mrs. Ensley became an active worker in the woman Suffrage Campaign and was treasurer of the Colorado Equal Suffrage Association for several years. It was through her influence that a great-grandson of Captain Paul Cuffee, the famous Negro navigator, perpetuated his memory by the erection of a granite monument to him which was erected and dedicated in 1913 at Westport, Mass.

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THE late Rev. B. Wellington Paxton was born in Burlington, Vt., May 23, 1872. He was graduated from the High School of Burlington, where he won the gold medal for oratory. Under the tuition of the Rev. William V. Tunnell at Washington, D. C., he took the course in theology and was ordained by the late Bishop Dudley of the Diocese of Kentucky. He had for his first charge St. Michael's Church at Cairo, Ill., where he remained five years. His next charge was at Newark, N. J., where during his first year he served as Curate and at the death of the Rev. Reeve Hobbie, took charge of the parish and served for seven years. Mr. Paxton was then called to the church of St. Andrew at Cleveland, Ohio, where he remained seven and one-half years, adding many members to the church and building a brick edifice, which remains as a fitting monument to his valuable services.

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IN 1898, Arthur Robinson Scurlock was born in Chicago, Ill. He was graduated from Lane Technical School as an electrician and radio operator. He enlisted in the United States Navy, going to Norfolk, Va., for training and was employed as a wireless operator on the British ship *Indore*, making his first trip to Liverpool. His ship being torpedoed, he remained in England several weeks and returned to Liverpool three hours too late to take passage on the ill-fated *Arabic*, as he had planned.

On May 1, 1917, Mr. Scurlock enlisted in the 8th Illinois Regiment and went to Houston, Texas, where he fitted up the cantonment with telephones and electric lights. He engaged in this work until stricken with pneumonia, dying a few days before an awaited promotion.

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EDMUND T. JENKINS, of Charleston, S. C., has been a student of the Royal Academy of Music of London, England, for the past five years, during which period he was awarded a scholarship and held the post of Sub-Professor on the clarinet. Several compositions by Mr. Jenkins were rendered at the Students' Orchestral Concert at Queen's Hall.

He was awarded the Battison-Haynes prize for composition, the subject set being a slow movement and rondo for pianoforte and four wind instruments; also the Charles Lucas Silver Medal for the composition of Three Ballet Airs for full orchestra; at the Annual Examinations he received the Bronze Medal for pianoforte, Bronze and Silver Medals and Certificate for Sight-reading and Clarinet. He has recently been awarded the Ross Scholarship for Clarinet Playing.

Recently Mr. Jenkins conducted a concert of the works of S. Coleridge-Taylor given by "The Coterie of Friends", a club of colored students. A feature of this concert was the appearance of Gwendolen Coleridge-Taylor, the seventeen-year-old daughter of S. Coleridge-Taylor. She delivered the musical monologue, "The Clown and Columbine", with such marked effect as to call for an encore.

# National · Association · for · the ··· Advancement · of · Colored · People.

## ELEVENTH ANNUAL CONFERENCE AT ATLANTA, MAY 30-JUNE 2

**YOU ARE INVITED**

FOLLOWING invitations by the Atlanta Branch, the Mayor of Atlanta, the Governor of Georgia, the Chamber of Commerce of Atlanta and the Committee on Church Coöperation, representing all the churches of Atlanta, the invitation being concurred in by representatives of the white churches, Atlanta has been selected as the place of meeting for the Eleventh Annual Conference of the National Association for the Advancement of Colored People. This is the first time that the branches of the Association will meet in annual conference in a southern city. The Atlanta Branch will do everything in its power to provide for the comfort and entertainment of delegates. Atlanta University has set aside dormitory accommodations for one hundred delegates. The members of the Atlanta Branch have secured hospitality for as many more delegates and friends as may attend. They extend most open-hearted invitations to all the branches and members of the Association.

Atlanta is one of the most beautiful and attractive cities of the South. It is one of the most progressive southern centers of education, civic welfare and business and is well known to all interested in Negro development. Atlanta University, Morehouse College, Spelman Seminary, Morris Brown University, Clark University, and Gammon Theological Seminary, all testify to the activity of the friends of Negro education. Its educators and social service workers, its ministers and professional men, make it a center of progressive thinking on the race question. The city has a colored population of more than 60,000. With banks, insurance companies and other large business ventures owned and managed by colored people, with its many large and progressive colored churches, Atlanta's colored citizens are second to none in their ability to entertain the Conference.

Moreover, Atlanta is distinguished for more cordial and effective coöperation between white and colored citizens than has been the case in probably any other southern city. Very recently the National Headquarters has received evidence of the cordial feeling of the leading white people of the city toward the progress of their colored fellow citizens.

The Atlanta Branch contains in its membership the leading colored men and women of the city, its President being the Rev. R. H. Singleton, D.D., pastor of Big Bethel A. M. E. Church; its Secretary, Lieut. Charles A. Shaw; and the Chairman of its Committee of Arrangements, Mr. Truman K. Gibson. The Branch has generously agreed to assume the responsibility of raising $1,500 for the expenses of the Conference. There is every promise of a great and successful Conference provided the branches rally at Atlanta. Let the slogan be "On to Atlanta."

**WHEN**

May 30–June 2 has been selected as the time for the Conference after careful consideration and upon the advice of the Atlanta Branch. Delegates are asked to arrive on Saturday, May 29, and register at Headquarters, the Butler Street Branch of the Young Men's Christian Association, corner of Butler Street and Auburn Avenue. This is a brand new "Y" where delegates will find every convenience and courtesy. Here they will receive final programs of the Conference, all instructions that are necessary, and will be assigned to their places of residence.

**MEMBERS AND DELEGATES**

Delegates' Credential blanks have been sent to the Secretaries of all branches. Branches having a membership between fifty and one hundred are entitled to one delegate; those with a membership between one hundred and five hundred to two delegates; and those with a membership over five hundred to three delegates. All members of the National Association in regular standing are also entitled to become members of the Conference and will be accorded full privileges. The Conference will cordially welcome visitors and guests to all of its sessions. A registration fee of fifty cents will be charged, which entitles the member to an official badge, the official program, to the right to attend all meetings and entertainments, and to a printed report of the Conference which will be issued in the July *Branch Bulletin* or otherwise.

**THE PROGRAM**

The Conference will open with a meeting on Sunday, May 30, at which addresses of welcome will be delivered by Mayor James L. Key and Governor Hugh M. Dorsey, and will close with a night meeting, a great mass meeting, on Wednesday, June 2. It is intended that the Conference be compact, constructive and business like so that everyone in attendance may feel well repaid for the time spent and that they have been stimulated by the discussions.

The morning sessions of the Conference will be given over to the discussion of Branch affairs and to the general business of the Conference. These morning sessions will be used to bring the branches more closely together that they may plan how most effectively to make the Branch a power in the local community for Negro advancement and for more effective methods of coöperation with the National Office, also to afford opportunities for the National Office to learn how it may be of the greatest service to local communities.

The afternoons will be kept free for committee meetings and informal conferences and recreation.

The three evening sessions will discuss the central questions that lie at the heart of the Association's program—THE BALLOT, PUBLIC EDUCATION, LYNCHING AND MOB VIOLENCE, INDUSTRIAL CONDITIONS AND MIGRATION, AND SEGREGATION.

As matter for the present issue of THE CRISIS must be prepared early in April, we are unable to give the names of the principal speakers, but every assurance can be given that each subject will be treated by leaders of thought and opinion who are well qualified to speak upon the subjects assigned to them and that the platform addresses will be notable contribu-

tions to Negro advancement and citizenship. Mr. Moorfield Storey, president of the Association, has agreed to prepare a comprehensive legal review of questions related to the Negro and the law.

The Annual Conference increasingly will become the annual business session of the Association, although legally the Association is required to hold its annual meeting in New York on the first Monday in January. The Annual Conference becomes a great clearing house for suggestions to the National Board and National executives and from the branches to one another. We all need to take counsel, to learn from each other's experiences, and to plan wisely for the future.

### COOPERATION

The Atlanta Branch confidently expects to receive the coöperation of the leading official and citizen organizations of the city. The invitations upon which the decision to meet at Atlanta was made are evidence of this and the Association counts it a sign of the progress that these invitations have been given.

Arrangements will be made for Conference speakers to appear on Sunday morning, May 30, at the leading churches of the city. It is expected that many white churches will open their doors. Representatives of the Chamber of Commerce also have indicated their willingness to appear upon the program.

### TRAVELING ARRANGEMENTS

Arrangements are under way for the engagement of special Pullman cars to start from convenient centers and go straight through to Atlanta, so as to arrive in the city in the afternoon of Saturday, May 29. These arrangements have been printed fully in the *Branch Bulletin* for April, in which is described the plan of starting special Pullmans from various convenient points throughout the country provided twenty-five or more delegates can be assembled to leave from the centers selected. Persons other than Branch delegates who desire to be accommodated in these Pullmans may communicate with National Headquarters.

### SPINGARN MEDAL

The Spingarn Medal, which has always been a great feature of the Association's meetings, will be awarded at one of the evening sessions of the Conference.

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## LEGAL DEFENSE

ONE of the interesting and skillfully defended cases resulting from the Washington riots of July, 1919, is that of William Laney, colored, who has been indicted for murder in the first degree on purely circumstantial evidence and whose case was taken up by the District of Columbia Branch of the National Association for the Advancement of Colored People. Messrs. James A. Cobb, Royal Hughes and W. L. Houston are lawyers for the defense. Laney is charged with having shot with premeditated malice and killed, Kenneth Crall, a white boy. Evidence presented by the Branch Legal Com-

mittee shows that on the night of July 21 Laney was chased by a mob of white men, numbering from two hundred to five hundred; that Laney took refuge in an areaway, remained there for a while, and then returned to the front part of the yard and fired two or three shots. About the same time that Kenneth Crall was killed another white man was injured. But Laney was not the only man shooting, since there was a mob across the street around a house where a colored family lived, engaged in beating up the occupants of that house. Some of the witnesses during the trial of Laney testified that shots were flying so thick and fast that it reminded one of firecrackers on the Fourth of July. Crall was buried with the bullet that killed him still in his body, and no evidence has been produced showing that Laney fired that bullet.

Laney's case was on trial for nearly three weeks and a mistrial was had on account of the publication in the newspapers of letters which the court would not allow in evidence against the defendant. Defendant's attorneys claimed that their publication had the same effect, so far as their weight with the jury was concerned, as if they had been admitted in evidence. The letters were ruled out by the court for two reasons: first, that having been written by Laney, they would have made him a witness against himself and, secondly, that the letters were seized without warrant, which was illegal, since a "man's home is his castle".

From an experienced lawyer, not a member of the Legal Committee, we are informed that this case was most ably handled, the addresses and arguments to the jury being unusually convincing and the mastery of legal technique remarkably efficient.

The Legal Committee of the District of Columbia Branch will continue to defend Laney.

Another case which the Legal Committee of the District of Columbia Branch handled, an outcome of the Washington riots, is that of a colored man named Twine who was shot and killed by Officer Serola while he was fleeing. Serola, the officer, was exonerated by the Coroner's Jury. Being convinced that this was a case of reckless, if not willful, shooting by an officer of a man simply because he was colored, Mr. Cobb, chairman of the Branch Legal Committee, brought the matter to the attention of the United States Attorney who laid it before the Grand Jury, and Serola was indicted for second degree murder.

The trial in the Criminal Court resulted in Serola's acquittal for the reason that he was able to establish a good reputation for peace and good order, while it was proven that Twine was of bad reputation and that on several occasions he had made attacks upon police officers. However, in this particular case the court was convinced that Twine had done nothing and that Officer Serola ought to have been punished for his reckless and careless shooting, but the jury decided otherwise.

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# DOUCE SOUVENANCE

JESSIE FAUSET

AGAIN, as always, when the shadows fall,
In that sweet space between the dark and day,
I leave the present and its fretful claims
And seek the dim past where my memories stay.
I dream an old, forgotten, far-off dream,
And think old thoughts and live old scenes anew,
Till suddenly I reach the heart of Spring—
The Spring that brought me you!

I see again a little woody lane,
The moonlight rifting golden through the trees;
I hear the plaintive chirp of drowsy bird
Lulled dreamward by a tender, vagrant breeze;
I hold your hand, I look into your eyes,
I touch your lips,—oh, peerless, matchless dower!
Oh, Memory thwarting Time and Space and Death!
Oh, Little Perfect Hour!

# The Looking Glass

## *LITERATURE*

JULIAN M. DRACHMAN, in the *Outlook:*

Into the fiery furnace
Throw me to feel the flame
That tears our stubborn metal
And leaves it soft and tame.

Upon the anvil hammer me
Keen as the wroughten blade,
And if I tremble cast me out;
Not of such, swords are made.

Plunge me, still hot and glowing,
Into the icy chill;
Temper my edge with freezing . . .
Then may it be Thy will

To grind me on the grindstone.
Make me a true-edged knife.

* * *

"The Shadow", by Mary White Ovington, is one of the new books published by Harcourt, Brace and Howe. Miss Ovington traces the story of a young white girl who to save her mother's name, has been hidden among colored people in her childhood. Afterward this girl comes back to her own people but the shadow of those early days lies always across her path. The author writes with great delicacy and insight. The paper jacket of the book bears a design by Laura Wheeler.

* * *

The *Times* Literary Supplement says of "The Black Man's Burden", by E. D. Morel (The National Labor Press):

This book, in the words of the Introduction, "seeks to convey a clear notion of the atrocious wrongs which the white peoples have inflicted upon the black" and "to lay down the fundamental principles of a humane and practical policy in the government of Africa by white men." The slave trade, the hideous atrocities of the Congo, the various misdeeds of "capitalistic exploitation" and "Imperialistic undertakings" are once more called to judgment, and the safeguard for the future is found in placing Tropical Africa under the supervision of a League of Nations with a Tropical African Commission working continuously under it. How far the League of Nations is to supersede the present national administrations is not made clear. . . .

We all need to be reminded that the interests of the peoples of Africa must not be subordinated to the interests of the peoples of Europe, that Europeans are, or ought to be, trustees for developing the native inhabitants of the African continent and their homelands for the best purpose on their own best lines.

* * *

On the other hand the *Times* comments:

No one would gather from this class of book that the whole upward course of the human race from the beginning has been one long process of unwarrantable intrusion into other lands and of interminable eviction of races and peoples by one another; that the questions Who are the aborigines? What is their title? What constitutes ownership? What is the standard of beneficial occupation? never can be fully answered, and that at best only rough justice can be done. What these pages embody is an appeal to what are styled "the producing masses" against "the propertied classes." They are written in order to enlist on the side of philanthropy class prejudice and class antagonism.

* * *

We wonder mildly which the African minds most—"unwarrantable intrusion", or the enlistment of "class prejudice" on the side of "philanthropy".

* * *

THE CRISIS plans hereafter to publish a semi-annual review of books published by and about Negroes. The first of these reviews will appear in the June issue when Miss Ovington's "Shadow", Dr. Du Bois' "Darkwater", Bishop Coppin's "Unwritten History" and other books will be discussed.

* * *

The fame of Jack Johnson is universal. The *Ilanga Lase Natal* of Natal, Africa, publishes the following news item—something which we did not know of before:

Isilwi asikulu saseMerika esimnyama nJack Johnson sibize inselele kuJess Willard, wanqatuza ngolaka wati kafuni ukulwa nomuntu omnyama.

* * *

Who would have thought it? And Jess Willard is in it too!

* * *

Recent treatment of the Negro in periodicals:

*World Outlook*, whole issue, October, '19.

Negro Puts to Sea, C. S. Osborn, *Outlook*, December 3, '19.

Negroes in America, *Literary Digest*, December 20, '19.

Tuskegee Conference, W. A. Aery, *Survey*, January 31, '20.

On Being Black, W. E. B. DuBois, *New Republic*, February 18, '20

## *MEMORIALS*

THE Richmond, Va., *News Leader* explains why the new colored hospital on Marshall Street should be called the "Gilbert Hunt" hospital:

There is a certain element of pathos in having to explain who Gilbert Hunt was and why he deserves this memorial. Men who have done less have had monuments; Gilbert Hunt's name is known only to a few and, unless preserved in some such fashion as this, soon may be forgotten altogether.

In 1811, Gilbert Hunt was a slave blacksmith. He was then about thirty-eight years of age, of pure African blood, powerful physique and perfectly-developed muscles. On the night of December 26, he went quietly to bed and was not aroused by the fire alarm. But within a few minutes after the flames broke out in the theatre, he was awakened by Mrs. George Mayo and was besought to go to the burning place and, if possible, rescue her daughter—presumably Miss Louisa. Within a few moments Gilbert was in front of the theatre, but found the entrance blocked and the windows already aglare with flame. Presently he heard a voice hailing him from an upper window and he saw in the smoke Dr. James C. McCaw, a prominent physician, "a man," writes Mordecai in his Richmond in "Bygone Days," "who might have been chosen by a sculptor for a model of Hercules." Dr. McCaw had contrived to tear out the sash and called to Gilbert to know if he could catch in his arms women whom he might be able to drop to him. Gilbert volunteered. As fast as he could, and gasping all the while, Dr. McCaw would take a woman from the screaming throng behind him, would lower her from the window, with no support except his own strong arms, and would then release her. Below the window and probably more than fifteen feet from the woman, Gilbert took his stand. Ten or eleven women he caught without injury. At last, with the flames close upon him, Dr. McCaw saw that he had only a moment. He took the woman nearest him and, to his surprise, saw that she was his own sister, a woman of a frame almost as powerful as his own. Even her, however, he was able to lower. Though she proved too heavy for Gilbert to catch, he unhesitatingly threw his body under her and broke her fall. Dr. McCaw then tried to jump himself, but was caught by the strap leather gaiter and, for a moment, hung from the window. Presently, as the strap broke he, too, came to the ground. Gilbert picked him up and dragged him over to the wall of the nearby First Baptist Church. He was just in time. Another moment and the wall of the theatre collapsed precisely where Gilbert had been standing. All this happened, be it remembered, almost on the ground occupied by the new Negro hospital.

What Gilbert did in 1811 for the women of Richmond he did some years afterwards, by a remarkable coincidence, for the men in the State Penitentiary. . . .

For neither of these acts—be it said to the shame of the city—was Gilbert given his freedom. But he was as industrious as he was brave, and, assisted by the trade of citizens who appreciated his services, he finally bought his freedom. When Liberia was opened up and the immigration movement began there, Gilbert decided to go to Africa. He went with the good wishes of Richmond, but did not like the conditions he found there and returned to Richmond. He remained here a faithful, hard-working man, until his death in the spring of 1863, at the age of ninety. Filled as the newspapers then were with the stories of battle, space was found for tributes to Gilbert. He was doubtless buried in Richmond; a search might disclose his grave.

Could there be a better name than that of this brave Negro for a hospital erected by citizens whose gifts were, in a sense, a tribute to the good conduct and progress of Richmond Negroes? All the circumstances combine to make the choice of this name ideal—that Hunt put his life in danger to save the lives of others, that his heroism was displayed within fifty feet of the new hospital, that the man with whom he labored in saving life was of a family of physicians that served Richmond for three generations and, finally that Gilbert was not given freedom in 1811. The *News Leader* cannot imagine anything that would more fittingly typify the spirit of the new hospital than the name "Gilbert Hunt."

* * *

Mrs. May Howard Jackson of Washington, D. C., has executed in bronze a bust of Paul Laurence Dunbar, of which Miss Leila Mechlin writes in the Washington, D. C., *Sunday Star:*

At the Dunbar High School a bust in bronze of the poet Paul Laurence Dunbar, by May Howard Jackson of this city, has lately been given permanent place. Mrs. Jackson was given a commission to execute this portrait by the students of the school and considers it one of her most successful achievements. Some have declared it a most excellent likeness, but, whether it actually resembles the poet or not, it undoubtedly possesses an unusually large measure of personality.

The head, which is well modeled, represents one who was a thinker, one apparently given to introspection. The eyes look straight toward the observer, but one feels that the vision is inward, that the man was one who searched his own soul. The expression is peculiarly sad, almost tragic, as

though the writer himself realized the sadness of his own too short career. Whether Mrs. Jackson has interpreted one of the great men of her own race truly or not is for those who knew him best to say.

Mrs. Jackson studied for a time at the Pennsylvania Academy of the Fine Arts, but she has developed her work almost entirely through her own efforts and she has devoted herself almost entirely to interpreting her own race.

She was represented in the winter exhibition of the National Academy of Design in New York and her work has won her well merited commendation.

## *THE GREAT AMERICAN SPORT*

BEULAH AMIDON RATLIFF tells in the April *Atlantic Monthly* of a "nigger chase" in the Delta region of Mississippi. A colored man had killed a white man, and "Mr. Tom", who usually took charge of such cases, told about the last big hunt after such a criminal:

"And that was a real chase, too," he said. "The first day we ran that nigger, his trail led to the cabin of a nigger named Ray. Beyond Ray's we couldn't find a trace of it, so we decided he had got a lift from there. I told Ray,—

"'Now, the best thing you can do is tell all you know. It may go hard with you anyway, but your only chance is to tell the truth.'

"He said, 'Yes suh, boss, I sho' will tell all I knows.'

"He was scared to death. That was a nasty shooting and everybody was stirred up. Ray told his story without any hesitation. Filly, the nigger who killed Kutner, had come to his cabin, he said, but he didn't want to have anything to do with him and told him to get out. Then Filly pulled a gun, according to Ray, and ordered food, quick. With the gun pointed at him, Ray gave him some cornbread and meat and a 'drink of coffee.' Then, Ray said, Martin, another nigger, came along on a horse. He stopped outside the cabin and whistled. Filly got up behind and they rode away.

"Martin lived near Ray and we got hold of him in a few minutes and questioned him. He insisted he hadn't seen Filly since the murder, and said he and Ray were always having trouble. We whipped him till he couldn't stand up, but while we were whipping him he kept screaming that he didn't take Filly away. Then we filled him up with water till he lost his senses, but he stuck to his story.

"Finally I went to Ray's wife, who had been hiding in the cabin, and asked her about it. She said she hadn't seen Filly, and swore he hadn't been at the house. I took her out in the yard and made Ray tell his story before her. Then we began to whip her. She yelled that she would 'tell it,' and began to give the story she had heard Ray tell. She had it almost right, but there was just enough difference to prove she was lying to save herself and trying to repeat what Ray had said.

"I told the crowd I didn't believe Martin had helped Filly, and that Ray had made up his story because he thought he had to tell something to save his neck. I didn't want any more to do with it and came home.

"We never did get hold of Filly. We finally struck his trail again. Someone saw him drop off a train forty miles away. We carried the hounds down there on a flat car and followed the trail for a week, but we lost him out in the hills. I'd like to get my hands on that nigger, just to find out how he got away from here. He was at Ray's cabin, of course, but I'm convinced it was while they were in the field. He may have stopped somebody passing there who didn't know him and begged a ride, but more likely he was helped. I'd certainly like to know who carried him away."

I wanted to know whether anything happened to Martin and Ray.

"The crowd let Ray off with a whipping," said Mr. Tom, "but they hung Martin."

* * *

In the case of this particular Negro criminal Miss Ratliff adds:

There were many sidelights. For instance, the woman from Blaine who stopped at Fitzhugh in her car to learn the progress of the hunt.

"They'll get him, and I hope they torture him a couple of hours before they hang him," she said.

The sheriff of this county said to some men from Blaine, "If we catch him up here I'll phone you all and bring him down on the train. You can meet me and overpower me at Doddsville."

Mr. Tom—We can't let biggoty niggers get away with things like this. If we do no one will be safe on the roads.

Jimmy (age six)—Dirty nigger gonna get his if Daddy has to chase him a week.

Mr. Dermott—If we could trail him all day today and all night, and catch him in the morning, we'd have had a good chase.

Vick Burnett—Deer-huntin' has it excitement, but there's nothin' as excitin' as chasin' a man. He's worth outwittin'.

## *THE NEGRO PRESS SPEAKS*

ON CHURCH PROPERTY

The *Star of Zion* says:

A church property valued at $125,000 was purchased less than eighteen years ago for $60,000, and the present indebtedness is less than $10,000. A church property in St. Louis valued at $175,000 was bought for $60,000, the debt on which is reduced to $20,000 in less than ten years. A church built in New York City at a cost of $35,000, but now valued at $100,000, has a debt of about $10,000. "Mother Zion," New York

City, worth $125,000 and recently remodeled for $45,000, can be cleared of her indebtedness for $15,000. The valuation of the Pennsylvania Avenue A. M. E. Zion Church in Baltimore, Md., is $85,000, but bought for $30,000 twenty years ago, only owes now less than $6,000. A church property in Philadelphia worth $175,000, purchased for $60,000, can be cleared of her obligation for $15,000. Five first class church properties in Washington, D. C., the total valuation of which is $400,000, carry a combined debt of less than $20,000, four of them having swung clear of their encumbrances in the last six or seven years. The heavy debt hanging over the Fleet Street Memorial A. M. E. Zion Church, Brooklyn, N. Y., has been fully cancelled. A large number of church properties valued at from $2,000 to $50,000 each have had their entire indebtedness removed in the last ten years. At the rate of church debt clearing now in progress the A. M. E. Zion Church, even with the aggressive policy in the acquisition of new properties, building, rebuilding, and remodeling, will be practically free from any menacing indebtedness in local church operations in the next twenty years.

* * *

ON WOMAN SUFFRAGE

The *Twice-A-Week Herald*, Baltimore, Md., remarks:

The enlargement of the suffrage to women will no doubt create a situation in the South more perplexing than formerly and will be regarded by the two by four statesmen of that section as an added menace because Negro women will have to be reckoned with in the application of disfranchising laws, which will prove to be a more difficult proposition than the disfranchisement of Negro men. Women cannot be as easily repressed as men and if the Negro women of the South make up their minds to exercise the right of suffrage granted under the law there will be some exciting scenes in the land of disfranchisement.

For the sake of the Negro as well as for the white South it would be a calamity for attempts to be made to use violence in order to prevent the women of the race from exercising the right to vote.

If rough stuff is used and brutality is offered Negro women the white South will find that Negro migration has just started. The few who left the South from 1916 to the present don't figure in the migration equation at all. And there will be little trouble to count those who remain in the South during the next few years.

## *GREENSBORO, N. C., AND THE CRISIS*

ACCORDING to the Raleigh, N. C., *Times*, a prominent white citizen of Greensboro objects to the fact that the A. and T. College, a colored institution of that place, advertises in THE CRISIS. This citizen says of THE CRISIS:

Much of its space is devoted to a denunciation of lynchings in the South and of state officials who are charged with neglect of duty in apprehending the lynchers, and also in demands that the Federal government enact anti-lynching legislation. Further than this the publication from time to time injects a note of social equality.

* * *

[Don't you love that? Can't you see us insidiously "injecting" that "note"?]

Attention is called also to a request of the February edition of THE CRISIS that all colored voters wire their congressmen and senators to oppose the Sterling and Graham sedition bills.

Charles H. Moore replies in the Greensboro *Daily Record:*

In the first place, because one advertises in a particular journal it does not necessarily prove that he indorses every opinion expressed by its publisher, for we know of many a Negro who sometimes puts an advertisement in some rabid democratic paper that abuses and says all manner of mean things politically and otherwise about the race to which he belongs, but desiring, however, to reach a certain class of readers of the paper, it was simply a matter of business with him to advertise in it and not necessarily one of sentiment or partiality.

Now THE CRISIS having, so "one of the most prominent citizens of Greensboro" says, 1,138,000 subscribers [we didn't know this but we're going to ask the Business Manager, right off!], Prof. James B. Dudley, being president of one of the leading schools in the South for the educational training for future usefulness of the Negro youth, as a matter of fact, is very much interested, as he should be, in that the A. and T. College should become known to 12,000,000 Negroes of the country and that they should likewise know for what it stands. Therefore, regardless of the personal opinions of the editor of THE CRISIS on any particular subject, but with an eye for business and an increased enrollment of students, he very wisely resorts to the columns of the magazine to secure the widest publicity for the institution over which he presides.

* * *

In regard to that "note" of "social equality", Mr. Moore quotes THE CRISIS itself:

"Every time the American Negro seeks reasonably and earnestly to bring his case before the white South and the nation, the bourbons proceed to throw dust in the eyes of the public by screaming frantically, "Social Equality."

* * *

This able defender of THE CRISIS scores heaviest in what he has to say on taxes:

The money which is annually appropriated

for the support of the A. and T. College does not come entirely out of the pockets of the taxpayers of the state, but the federal government grants $16,500 of the $32,500 which the school now gets for its maintenance.

However, if there is any white taxpayer who begrudges or complains of that $16,000 which the state legislature votes as its quota for the successful running of the A. and T. College . . . I hope he will reflect on what the Hon. James Y. Joyner, our former able and broad-minded state superintendent, has to say in the following paragraph, to be found on page 62 in his biennial report, 1915-1916, to the state legislature:

"It is estimated that the Negroes paid for schools in taxes on their own property and poll, not including corporations, about $216,094.84, or less than one-half of all that they received for school purposes."

* * *

A Greensboro subscriber to THE CRISIS writes us:

Some of us Negroes have had some very open, frank talks with some of our white citizens relative to this matter and we will be very much surprised if any other request is made upon President Dudley to take his ad out of THE CRISIS. He is holding his ground well.

The Negroes are not in any frame of mind to entertain any such proposal as taking out the ad; we would object most strenuously. You never know how much we think of THE CRISIS until something like this comes about. I am sure the Editor would feel very good to hear our people speak out so strongly for THE CRISIS and don't even attempt any apology for taking it. . . .

If it were not for THE CRISIS I don't know what we would do. All of our other papers and periodicals are good and enjoyed, but none fill the place that THE CRISIS does.

## *PLAIN SPEAKING*

MR. KESLER writes in the *Southern Workman:*

We have justified shady practices in politics on the ground of the necessity of securing a white man's government. And when we got it, it was *not a white man's* government. The crooked politics reacted on the integrity of the ballot against the very people who forgot to do right. The moral law never sleeps and never forgets. In too many ways the Negro has toiled and got nothing because he did not know and was helpless to defend his rights.

* * *

To this may we not add this delicious bit of political advertising sent us from Alabama. This is an exact photograph.

According to Alabama custom the Democratic primary election is a "white" primary and no Negro is allowed to vote therein. This primary election is the real election as the official election is merely formal and simply registers the result of the "primary."

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# For Coroner: J. D. Goss

**THE WHITE MAN'S CANDIDATE**

SUBJECT TO THE DEMOCRATIC PRIMARY

**May 11, 1920**

Born in Mississippi, consequently I believe in white supremacy. We have practically disqualified the negro, an American citizen, from participating in the white primary. The Greek and Syrian should also be disqualified. I don't want their vote. If I can't be elected by the WHITE MAN, I don't want the office.

Published by J. D. Goss, 2008 N. 5th Ave., Birmingham, Ala.

# The Horizon

COMPILED BY MADELINE G. ALLISON

## THE CHURCH

ST. CATHERINE A. M. E. Zion Church in Chicago, Ill., has bought the edifice of the white French Evangelical M. E. Church for the sum of $23,500.

¶ The Presbyterian Church in Philadelphia, Pa., has adopted a budget of $75,000 for work among Negroes.

¶ Mount Olivet Baptist Church in New York City has begun a drive to raise $100,000 in two years. The Rev. William P. Hayes is pastor.

¶ Mr. J. M. Chiles, who was transferred from the Cincinnati Y. M. C. A. to Newport News, Va., as Director of Membership and Religious Activities, reports that the religious work has grown from an attendance of twenty-five to between five and six hundred; the membership has increased from 1,050 to 1,600.

## MUSIC AND ART

MADAME E. AZALIA HACKLEY recently directed a folk-song festival in Okmulgee, Okla., at which Mayor Swain, Judge Eldridge and members of the Board of Education were present. The *Daily Democrat* says: "In the tenor solo by C. J. Harbour, 'Exhortation', the possibility of the development of voice culture was splendidly shown. The soloist was given quite an ovation."

¶ Emlyne J. Tindley, a colored dramatic contralto of Philadelphia, Pa., is giving recitals in the Southwest.

¶ Cleota J. Collins, soprano, and Clarence C. White, violinist, have appeared in a recital at Shawmut Congregational Church, Boston, Mass. Mrs. White and Miss Eva Dykes were accompanists.

¶ At Paducah, Ky., the Hiawatha Motion Picture Theatre has been opened by Dr. S. H. George, a Negro, at a cost of $10,000. Mrs. George will have the active management of the theatre. Dr. George was recently elected delegate at large from Kentucky to the Republican National Convention.

¶ F. D. Allen's poster designs from "Lyrics of Love and Laughter", by Paul Lawrence Dunbar, will appear at the annual exhibition of the Toledo Federation of Art Society at the Museum of Art. Mr. Allen is a Negro.

¶ For Roland Hayes' song recital at the Belasco Theatre, Washington, D. C., the entire theatre was sold out three weeks in ad-

HOWARD D. GREGG, Yale — J. N. BRIDGEMAN, Union — CHARLES S. SPINEY, Yale — HENRY B. BURTON, Union

SOME RECENT GRADUATES IN THEOLOGY

vance and there was a large demand for tickets thereafter. Nearly 200 white persons bought seats.

### MEETINGS

THE National Association of Colored Musicians will hold its second annual convention in New York City during July. Miss Alice C. Simmons of Tuskegee Institute is secretary for the organization.

¶ William Pickens was the speaker at the sixth annual banquet of the Knife and Fork Club in Kansas City, Kan. One thousand people were present.

¶ The annual Y. M. C. A. Student Conference will convene June 4-15 at Kings Mt., N. C.

¶ The annual session of the National Association of Teachers in Colored Schools will be held July 28-30, in Baltimore, Md.

¶ The General Conference of the A. M. E. Church will hold its twenty-sixth quadrennial meeting in St. Louis, Mo., May 3-24. Three thousand delegates, including fifteen bishops, will attend. Bishop B. F. Lee, of Wilberforce, Ohio, will preside.

¶ In New York City the Negro Welfare Industrial Exposition and Fifteenth Regiment Recruiting Campaign will be celebrated May 17-29 with exhibits, pageants, tableaux, concerts and other entertaining and educational features.

¶ The General Conference of the A. M. E. Zion Church will be held at Knoxville, Tenn., in May. Bishop Clinton will preside and two bishops will probably be elected.

### INDUSTRY

ACCORDING to figures gathered by the Travelers' Aid Bureau in New York, more than 200 Negro women and girls enter New York every week; the number of colored men coming here to seek employment and higher wages amounts to 300 a week. Most of the Negroes come from Alabama, Tennessee, Louisiana, Mississippi and Georgia. Numerous others arrive from the West Indian Islands as well as from various states of the middle west. From Chicago comes word that 200 Negroes arrive in that city each week from the South.

¶ Negroes in Washington, D. C., have acquired at $80,000 the Ilkley and Bryn Mawr apartment houses. The purchase was made through the offices of Mortimer L. Harris.

¶ At Savannah, Ga., Negroes have launched the Eureka Furniture Company. Roland Edwards is manager.

¶ James Wright, a colored farmer at Deland, Fla., has sold a 40-acre orange grove to white men at a price of $18,000; he retains the present year's crop which is valued at $6,000. During the past twenty years Mr. Wright has accumulated from his holdings between $80,000 and $100,000.

¶ A colored dentist at Griffin, Ga., Dr. Alonzo M. Wilkins, has completed a $32,000 cash real estate transaction. The property is located in the business section of the city.

¶ The Clearing House at Norfolk, Va., reports for three colored banking institutions —the Brown Savings and Banking Company, the Tidewater Bank and Trust Company and the United Savings Bank—a total capital of $259,847; surplus funds of $144,486; and deposits of $1,113,082; the total resources are $1,945,031.

¶ The Tri-City Electric Company at Davenport, Iowa, employs Eugene Ballard and Leroy Munroe, colored youths, as multigraph and addressograph operators.

¶ At Omaha, Neb., colored people have organized the Coöperative Workers of America, a $100,000 buying and selling corporation to have 620 stockholders; each employee will be a stockholder. Mr. John W. Gordon is president. A contract has been signed for the purchase of property for a department store.

¶ J. Hillary Taylor is president of the Liberty Company, capitalized at $25,000 to operate a colored department store in Washington, D. C.

¶ The Unique Operating Company, Inc., a colored concern in New York City, has purchased four white apartment houses in Brooklyn for colored tenants.

¶ William H. Dammond, a Negro, is designing a sugar factory comprising a block of five steel buildings to be built in Cuba. Mr. Dammond is a graduate in Civil Engineering from the University of Pittsburgh. For seven and one-half years he held a position with the Michigan Central Railroad. While in England he designed a hotel in London and a Carnegie Library near Derby.

### WAR

AT Richmond, Va., William L. Anderson, of the 368th Infantry, has been awarded a Distinguished Service Cross for bravery in action October 1-16, 1918. He served

as company runner in the Argonne offensive and braved shell fire to deliver messages.

¶ Three colored ex-service men of Chester, Pa., have been awarded Government Y. M. C. A. scholarships: James M. Richards, Commander of Post 300, American Legion, to the State College, Pa.; Joseph Barrett to Lincoln University; and Thomas Wright to Wilberforce University.

¶ The following is the athletic record of colored men in the 10th Cavalry and 25th Infantry: Williamson, 10th Cavalry, 100 yard dash in 9 3/5 seconds and the 220 yard dash in 21 2/5; Ware, 10th Cavalry, 440 yard dash in 47 2/5; Robinson, 25th Infantry, 880 yard run in 1.53 2/5.

## GHETTO

AT Kingston, N. C., the City Council has asked for an appropriation of $197 for repainting red bulbs for Negroes and white bulbs for white people at the public drinking fountains.

¶ The following salary schedule for teachers at Norfolk, Va., has been adopted: colored elementary teachers, $650 to $1,000; white elementary teachers, $1,000 to $1,500; colored elementary principals, $1,000 to $1,600; white elementary principals, $1,800 to $3,000.

¶ The city of Atlanta, Ga., has purchased at $5,000 a site 50 by 76 feet for a colored branch of the Carnegie Library. For fifteen years the city has sought to make the colored people purchase the site, and has meantime denied them all public library facilities. Colored people are taxed to maintain the white library!

¶ Two years ago colored Catholics at Fort Smith, Ark., were established in a separate church; previously they had attended the white church, occupying rear seats. At a cost of $8,000 a separate brick church and school is to be erected for Negroes.

## CRIME

THE Special Grand Jury called to investigate the riots at Lexington, Ky., in which a mob attempted to lynch a Negro, Will Lockett, has declared that to return indictments would "aggravate an already tense situation." Although admission was made in the jury's report that testimony which had been submitted did not warrant such action, the jury refused to indict any members of the mob.

¶ The following lynchings have taken place since our last record:

Montgomery Co., Ala., March 11, William Smith, shot; alleged attack on a white girl.

Maysville, Ky., March 30, Grant Smith; alleged attack upon a white girl.

Laurens, S. C., April 1, George Robertson; cutting three boys in dispute.

## POLITICS

THE Republican Executive Committee of McDowell County, W. Va., has elected its first colored secretary, in the person of Mr. T. Edward Hill. This committee has eight white and four colored members. Mr. Hill is president of the McDowell County Colored Republican Organization, composed of more than 5,000 colored voters, twenty-seven of whom hold elective offices and nineteen appointive positions. The annual salaries of the members of this organization from the public treasury aggregate approximately $32,500.

¶ The League of Colored Republican Clubs of Illinois has been incorporated at Chicago, with Alderman R. R. Jackson, president.

¶ Mrs. Annie S. Banks, a colored woman of Winchester, Ky., was among Seventh Congressional District Republican delegates to the state convention. Mrs. Banks was appointed a member of the Rules Committee.

## NATIONAL URBAN LEAGUE

OFFICIALS of thirty-seven industries last year sought the aid of advice from the Pittsburgh Urban League in solving the problems of their Negro laborers.

¶ The Pittsburgh League reports a reduction of the number of cases of Negroes in the Morals Court since the prohibition law went into effect.

¶ The citizens of Plainfield, N. J., have organized an Urban League with the immediate purpose of founding a home for self-supporting girls—the greatest local need at this time. Mrs. Margaret Saunders is president.

¶ The Cleveland Association, with William R. Conners executive secretary, has recently enlarged its staff by adding Harvey B. Adkins, industrial secretary, and Mrs. Annie W. Forrester, director of home economics. Mr. Conners has secured the appointment of two colored men as welfare workers—one in a foundry and the other in a chemical company; three colored men as foremen

in industrial plants; a woman welfare worker in a laundry where he had already placed fifty colored women; and has made openings for workers in two large industries not before employing colored workers.

¶ During 1919, 20,815 persons used the office of the Chicago Urban League on 37,350 occasions. This with the other work cost the Chicago Urban League $15,000.

¶ The Neighborhood Department of the St. Louis Urban League has the coöperation of the Municipal Nurse Association, the Red Cross and the Parks and Playground Commission in its work of neighborhood improvement.

¶ The "Woman's Committee of Fifteen" conducts the employment and the children's work of the Cambridge Urban League.

¶ Mrs. S. W. Layten, secretary of the Philadelphia Association for the Protection of Colored Women, is a member of the Advisory Committee on Public Health in Philadelphia.

¶ Miss Catherine Lealtad, formerly student secretary of the Young Women's Christian Association, has taken charge of the Bureau of Research and Investigation of the New York Urban League, acting as assistant to James H. Hubert, executive secretary. Howard D. Gregg, Yale, 1919, has become the industrial secretary of the League.

¶ The Annual Report of the Brooklyn Urban League shows an increase of 300 members. The League has given valuable assistance to social organizations during the year through surveys made at their request. It has worked in behalf of children in the Children's Court and with Child-caring societies.

¶ Elmer A. Carter, Harvard, 1912, the new executive secretary of the Columbus Urban League, has addressed the students of the Department of Sociology at Ohio State University.

## EDUCATION

DR. FRANK W. JOHNSTON of Cincinnati, Ohio, has been elected President of the Board of Trustees of the State Normal and Industrial School at Wilberforce. He is the first colored member to hold this position.

¶ Hampton Institute's basketball team is the champion college team for 1920, as shown by the following record: Shaw was defeated at Hampton and at Raleigh— 31 to 15, and 24 to 21; Lincoln was defeated at Hampton and Philadelphia—28 to 15 and 32 to 24; Hampton lost the first game to Howard at Hampton, 35 to 24, but won the second game in Washington, 17 to 16; Howard, the only contender for championship honors, has played three games, winning two and losing one.

¶ The civics class at Dunbar High School, Washington, D. C., is publishing "Civitas" to be issued on the first and fifteenth of each school month.

¶ Candidates for 1920-21 fellowships of the National Urban League must make application before June 1, 1920, to Mr. A. L. Jackson, 127 East Twenty-third Street, New York City. These fellowships are open to those who have made a definite decision to engage in social work, including secretaryships, supervisors, superintendents, probation officers and similar service.

¶ The will of Miss Lucy M. Spelman, sister of the late Mrs. John D. Rockefeller, bequeaths over $200,000 to the General Education Board to be used to prepare colored girls for trained nursing.

¶ Colored Methodists in a "Victory Rally" for Wilberforce University have raised $80,000.

¶ The General Education Board has appropriated $250,000 toward an endowment fund of at least $500,000 to be used by Howard University for medical education.

¶ Among a class of one hundred police recruit graduates at the Ninth Coast Armory, New York City, was a Negro—Reuben R. Carter.

## SOCIAL PROGRESS

THE Chicago Commission on Race Relations appointed by Governor Lowden to investigate the Chicago Race Riots invites communications from individuals or organizations having information or suggestions to offer. The Commission's offices are at Room 1201, People's Life Building, 130 North Wells Street, Chicago, Ill. Edgar A. Bancroft is chairman of the Commission; Graham Romeyn Taylor, executive secretary; and Charles S. Johnson, associate executive secretary.

¶ The name of Frederick Douglass appears among nominations for the Hall of Fame at New York University, marking the first time for a Negro to be suggested.

¶ At Dallas, Tex., Mr. G. F. Porter has been drawn for jury duty. When he ap-

peared he was informed that a mistake had been made and dismissal and pay were offered him; but Mr. Porter, the lone Negro juror, says: "I merely want to perform a service which is expected of every American citizen. I will remain here until I am properly excused."

¶ Sarah Porter, a colored woman at Steubenville, Ohio, has been appointed tuberculosis nurse.

¶ Steubenville, Ohio, has two colored mail carriers, Messrs. David Madison and John Lyons.

¶ Governor E. P. Morrow at Kentucky has appointed the first colored woman notary public for Jessamine County—Mrs. Mary E. McNair.

¶ A colored physician at Fort Scott, Kan. —Dr. B. A. McLemore—has been practicing for thirty-three years; 85 per cent. of his practice is white. Dr. McLemore is a graduate of Meharry.

¶ Mrs. Katherine D. Tillman and Miss Mabel Saunders, colored women at Fort Scott, Kan., averaged 99 per cent. in a Red Cross Nurse examination.

¶ The State Board of Control at Lincoln, Neb., has upheld the action of Mrs. Clara Treat in dismissing a white instructor, Margaret Hall, who refused to dine at the same table with Grace Lucas, a colored teacher. Mrs. Treat is superintendent of the Industrial School for Girls at Geneva.

¶ Mayor Harry L. Davis at Cleveland, Ohio, has appointed Alexander O. Taylor, superintendent of the New Municipal Bath House; Mrs. Geneva Tuck, head of the Women's Department; and Colonel Charles S. Royal, chief custodian. These appointments were made upon the recommendation of the colored councilman, Mr. T. W. Fleming of the 11th Ward.

¶ The Keystone National Detective Agency has been established by Negroes in Chicago, Ill., with Sheridan A. Bruseaux in charge. Mr. Bruseaux spent seven years in Government Secret Service, both abroad and in the United States.

¶ Mr. Max Yergan, International Student Y. M. C. A. secretary, formerly employed by the National War Work Council as association secretary in British East Africa, has been named by the International Committee as the first National Secretary for Africa.

¶ The Interchurch World Movement, cooperating with the National Y. M. C. A. and Y. W. C. A., is conducting 400 Life-Work Campaigns in colleges, twenty-eight of which are colored colleges.

¶ Simon Hollins is the first colored man to sit on the Grand Jury at Waco, Tex. Mr. Hollins is janitor for the First National Bank.

¶ Dr. Edward J. Perry, a Negro at Kansas City, Mo., has been appointed to the Surgical Staff of the Santa Fé Railway Company.

¶ James H. Roberson and Robert L. Price, Negroes, have been appointed foremen in the Water Department at Baltimore, Md. They will have colored gangs.

¶ Governor Ritchie at Baltimore, Md., has appointed fourteen colored notaries, of whom five are women.

¶ Katherine E. Jones, a colored woman of Springfield, Ohio, is a deputy clerk in the office of the County Recorder. She was nineteen years of age when sworn in. Miss Jones attended the Springfield High School and studied two years at Howard University.

¶ Mrs. Carrie Robo, a colored woman of Gadsden, S. C., has been appointed postmistress.

¶ Provision has been made in a budget adopted by the Interchurch World Movement for the erection of hospitals for Negroes in Virginia, Alabama, Georgia, Kentucky, Mississippi, Missouri, North and South Carolina and Texas; $3,100,000 will be expended for the hospitals. Plans also include the establishment of a training school for Negroes in New Orleans and the erection of homes for destitute Negro children in South Carolina, Arkansas and Mississippi, at a cost of $450,000.

¶ In the Heights Police Court, New York City, Lawrence E. McNichols, a white Southerner and member of the staff of the *Literary Digest*, was given his choice of going to jail or apologizing to a colored boy whom he struck. He apologized.

¶ Mr. J. Bliss White, a Negro at Chattanooga, Tenn., was first on a list of applicants taking examination for the practice of law; his average was 100 per cent. in a class of twenty-three whites. Mr. White is a graduate of Talledega College, La Salle University of Law and the Chattanooga School of Law. He also studied law while assisting his father, Mr. J. W. White.

¶ The Charlestown, W. Va., Hospital, a

white institution, reports that patients to the number of eighty-five were treated at the expense of the Rouss Fund during the year; of this number sixty-three were colored patients.

¶ Governor Morrow, at Kentucky, has signed the bill of Senator Jay Harlan which provides punishment for mob violence and the removal of peace officers who surrender prisoners.

¶ Negroes at Boston, Mass., are petitioning for equal opportunity to all citizens for employment in the street railway companies.

¶ The Rockefeller Foundation has been operating in the South for the control of malaria in rural districts. On a group of cotton plantations near Lake Village, Ark., where most of the population were Negroes, the apparent average infection at the beginning of the work showed a reduction of 70.6 per cent. after preventive work. The average annual per capita cost of screening was $1.75.

¶ The Jimmy Sullivan Fund for "the use, education and maintenance" of the seven-year-old son of John Sullivan, who lost his life in trying to save two colored boys from drowning at Indianapolis, Ind., amounts to $3,122; of this sum the colored Y. M. C. A. collected $1,358.

## PERSONAL

MISS SARAH RECTOR, the colored owner of oil lands at Muskogee, Okla., valued at $1,500,000, has become of age; her estate has been turned over to her Mrs. Rose Rector, the mother, recently filed a petition in the Okmulgee County Court asking that a guardian be appointed to administer the girl's affairs, alleging that she is incapable through lack of business ability to handle them herself. "To declare the girl incompetent without personally examining her would be a waste of time," according to Judge E. V. Vernor, "as the higher courts would hold the proceedings invalid."

¶ Dr. Lucy Moton, the principal of Normal School in Washington, D. C., has asked for retirement, to become effective June 30, 1920.

¶ Judge Joseph E. Lee, a Negro in Jacksonville, Fla., who served as secretary of the Republican State Organization and was collector of Internal Revenue, is dead. He was seventy-one years of age.

¶ James M. S. Hamilton, a colored man, for over fifty years has been subscription clerk for *The Nation*, working seven days in the week and taking only one vacation in thirty-five years.

¶ The late Nathan Smith of Springfield, Ill., an ex-slave, accumulated land which has been sold to a white man for $32,000; the estate is to be divided among a number of nieces and nephews.

¶ The Rev. William F. Allen, for twenty years pastor of Hoffman Street Christian Church, Baltimore, Md., is dead at the age of sixty-five. A wife and two children survive him.

¶ Attorney C. R. Richardson at Richmond, Va., representative of the State Republican Committee, was presented a gold watch on his thirty-third birthday for services rendered Richmond. The presentation speech was delivered by Mayor Zimmermann.

¶ Miss Mayme Kinchlow, 769 J Avenue, Coronado, Cal., would like to know the whereabouts of George, William and Jessie Kinchlow.

¶ Mrs. Arthur H. Edwards, a colored woman at Pittsfield, Mass., who is instructor for two sewing classes of the local branch of the Red Cross, has been awarded an insignia and a certificate after having served an unlimited number of hours. Mr. Edwards, her husband, is the only colored member of the Board of Trade.

## FOREIGN

THE Land Bank of South Africa, meant for the advantage of farmers, has received government funds amounting to nearly £5,000,000, mostly derived from native taxation. In its constitution there is a clause debarring natives and other non-Europeans from membership!

¶ Between 40 and 50,000 natives in Pretoria, South Africa, workers in gold mines, are striking. General Smuts remarks that by means of organized picketing they are doing things of which he would have considered them incapable.

¶ In Porto Rico daily laborers are paid from 60 cents to $1.50 for an eleven hour day; women are paid from 30 cents to 60 cents, and children 10 cents and up for an eleven hour day. It is from the work of these Porto Rican natives and similar peons that the sugar concerns of the United States are accumulating vast wealth.

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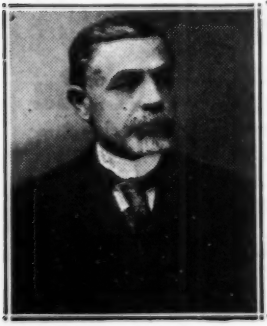

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*of*

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| RECEIPTS | |
|---|---|
| Jan. 1, 1919—Cash Balance Brought Forward ..... | $102,656.72 |
| Dec. 31, 1919—Annual Income ..... | 632,335.15 |
| Gross Receipts for 1919 | $734,991.87 |
| **DISBURSEMENTS** | |
| Dec. 31, 1919—Total Disbursed during year (including investments made during year) | $589,914.93 |
| Cash Balance Jan. 1, 1920 ..... | $145,076.94 |
| Jan. 1, 1920—Total Assets. | $452,155.36 |
| Jan. 1, 1920—Total Liabilities (including Capital Stock) ..... | 53,024.28 |
| Jan. 1, 1920—Surplus Fund | $399,131.08 |
| Total Amount Paid to Policyholders to Dec. 31, 1919 ..... | $1,898,764.19 |

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***Written by***

**Emmett J. Scott, A.M., LL.D., Special Assistant to Secretary of War, Newton D. Baker.**

Assisted by the following notable individuals: **Dr. Carter G. Woodson,** Director of Research, The Association for the Study of Negro Life & History, Inc. **Ralph W. Tyler,** Accredited Representative of the Committee on Public Information, who accompanied the colored troops to war fronts in France. **William Anthony Aery,** Publication Secretary, Hampton Normal and Agricultural Institute. **Monroe N. Work,** Director Division of Records and Research, Tuskegee Normal and Industrial Institute.

**Mrs. Alice Dunbar Nelson** (formerly Mrs. Paul Laurence Dunbar) leader in the mobilization of colored women of the country for war work under the auspices of the Women's Committee, Council of National Defense. **Miss Eva G. Bowles,** Executive Secretary, in charge of the colored work of the Young Women's Christian Association. **Lieut. T. T. Thompson,** Historian who accompanied the famous 92d Division, U. S. A. to France.

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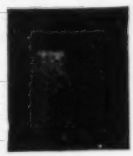

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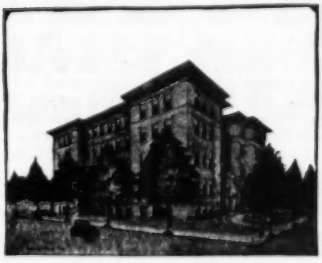

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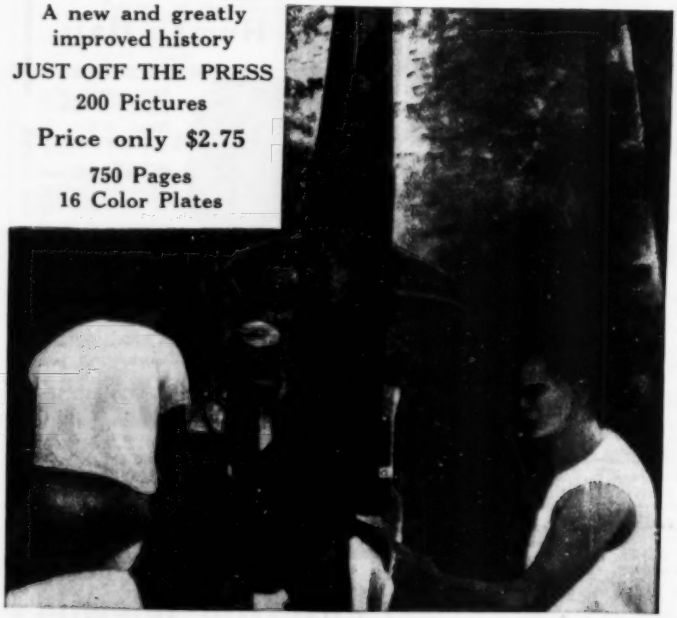

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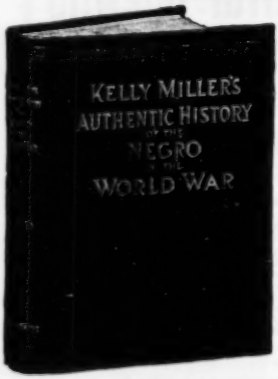


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